Discourses of a Living Master

Ram Singh

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1

Meditation Talk
01 Aug 2017 Morning

The Masters Have Praised This Beautiful Human Body

I BOW AT THE FEET OF SOMAJAIB. It is only with the Grace of these two great Masters that I have this opportunity of doing this little Seva.

Today is the first day of our Satsang here. I wish and I pray to SomAjaib that They shower Their Grace on all of you. All of you have taken out your precious time and your journey to come all the way here for this meditation program. Everyone is so busy in their daily activities that to do Dhyan Bhajan, nobody has time. We take out our precious time for doing all our activities, all our daily things that we go about doing, but for doing our meditation, our mind becomes very difficult. So, Masters have praised the importance of Satsang and Bhajan. And both these things are very important for us to do. It is only in the Satsang, when we go, we come to know what is right, what is wrong, and we come to know the importance of this human life that has been given to us.

The Masters have also praised this beautiful human body that has been given to us. This is the body in which we can transcend from humans to God. So, God Almighty has created this special body for us. God has created this body and has kept sixteen planes within this body. And then He has kept His entire Kingdom within it and He also resides within this body. The convenience of going and meeting God Almighty has been kept only in this body. It is not there in any other body. And the God Almighty gives us this body, He graces us with this human life when He sees that we have been suffering in all the 84 lakhs species. God Almighty gives us this body so that we can get out of this suffering. We can go back to our True Home.

Saints always say, "This world that we are in, what surrounds us here, is not our True Home." This body is not our True Home. Our True Home is back with God Almighty.

But to go within and go back to God Almighty, we need the Grace and direction of a True Master. Without that help, we will not be able to go back. So, therefore, Saints have sung the praise of Satsang and Bhajan Simran.

Sant Ji also used to say, "You can leave a hundred things, but sit for Satsang. And you can leave a thousand things, but you should sit for Bhajan and Simran." Because everything that we are

doing outside is related to this physical body. It is related to our karmas. And the Bhajan Simran that we do is relating to our soul.

Our soul has descended from God Almighty and has come down these sixteen planes and has manifested within this physical body. And here it has got entangled with the mind and the senses. And in this entanglement, it has forgotten about itself, about its True Home. And, in the things that it is doing around itself, it has forgotten its True Home. And it is suffering here.

Our thoughts are all-pervading, relating to these worldly things here and our relationships here. And our entanglement is because of these thoughts. When we do our Bhajan Simran, we are able to get out of this entanglement and go within. When we do our Simran, then we are able to concentrate our thoughts at the Eye Center. And then the mind, which is scattered in the thoughts all over the place, gets concentrated at the Eye Center and then we are able to go within.

With the effort that we put in for doing this concentration with Simran, the mind settles down and we are able to get our thoughts together and come to the Eye Center. So, the soul then focuses its attention back where it is residing at the Eye Center and then the journey back to God Almighty starts.

For doing this we should have a seamless love for our Master and God Almighty. It should not happen that we do our Simran Bhajan for a few days, then leave it for a few days, then again, do it for a few days. It should be without a break and it should be continuous.

Anytime is a good time for doing Bhajan Simran, but particularly in the morning when we have just woken up and our mind is still. It is quiet. It is a good time to do our Bhajan Simran. As the day progresses our mind gets scattered in various thoughts, so Masters praise the early morning time. 6:00 to 10:00 is supposed to be a good time for sitting for meditation.

* * *

So, with the Grace of all our Masters, we have all assembled here. We should make the most of this time and we should close our eyes and sit for our meditation.

2

Meditation Talk
01 Aug 2017 – Afternoon

It Is That Simran Which Takes The Soul Outside Of The Compound Of The Realm Of The Mind

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IN KALI YUGA, SAINTS have adopted very simple practices for salvation of the soul. In the earlier yugas, there were different austere practices that were adopted, like Ashtanga Yoga, japas, tapas, and pranayamas, which are not possible in this yuga. Because, in pranayamas, one has to live a celibate life and he has to leave the normal food habits that we have.

In the previous yugas, life was long and the people could withstand more austere practices. They could remain on fast and they could remain celibate for several years. This is not possible in this period. In the Kali Yuga, the life expectancy is also reduced and it is less than a hundred years now and the body is also much weaker. And the life is also dependent on food because the pranas are in the food. So, at least we have to eat once to stay alive.

So, therefore, Saints have also adopted very simple practices: Simran, Dhyan, Bhajan, which can be practiced by human beings in this yuga. Currently, we are pursuing all worldly thoughts and our attention of the soul is outwardly focused in all of the material things and our thoughts outside. By doing the Simran of the Five Names that have been given to us by our Master and contemplating His Form within, we are able to concentrate our attention at the Eye Center. And to be successful on the Path, the first step is to do Simran. We have to also bring Simran in our routine. So, when we start realizing that while we are doing other things also, our mind is doing Simran, then we should feel that we are moving on the Path.

The whole day, usually, we are lost in thoughts about our worldly matters and we are continuously in those thoughts. So, when we sit for that half an hour of meditation, then during that half an hour also the mind is used to thinking outwardly. Therefore, to improve our meditation when we sit, and to get better focus and attention at that time, we should try and do as much Simran as possible while we're doing all our daily routine activities and continuously try to keep doing Simran.

The mind does not like to do Simran and it is only to quiet the mind that the Masters have given us the Simran. Because, by doing Simran, the mind will 'die,' will become quiet. The mind is

quite happy doing simran of other names, like ‘Hare’ and ‘Gobind’, or ‘Ram’, or ‘Rama’, or ‘Krishna’, or any other recitals of any names or deities because all those are within the realm of the mind.

In the Simran given by the Masters, it is that Simran which takes the soul outside of the compound or the realm of the mind. It is the instructions of Kal Niranjan to the mind that none of the souls should be able to cross the compound or the realm of the mind. And that is the instruction that the mind follows. That is why the mind does not like to do Simran. When we try to do Simran, the mind pulls us outside in all its other thoughts.

So, when we start practicing, in the initial stages we have to force the mind to do the Simran. So, initially, we may do Simran only five or six times a day. It will gradually increase to, perhaps, fifty to sixty times. But, over a period of time, when the mind starts getting intoxicated in the Simran, it will start doing this continuously. But, it is very important to be at it and continue to practice however difficult it is.

Tulsi Sahib also says, "By doing Simran, the material or gross becomes subtle."

The practice of Simran is very important. Even Sawan Singh Ji Maharaj used to stand up all night on his bairagan. That was a special structure made for him to be able to stand and do His Simran while He was standing. He used to tie his hair also up to a nail or a hookup so that, if he would doze off, then he would be awakened by the pull on his hair. He used to stand all night and do this and, where he would doze off, maybe the pull on his hair would again waken him up and he would again do the Simran for five or six times and then, possibly, he would sleep again. And, like that again, he would be awakened again and he would repeat five or six times. So, that way, he would continuously do it throughout the night. So, it is important for us to do and focus on Simran.

So, even when we are not sitting in meditation and if, in our routine, we are doing Simran and if our mind gets attuned to doing that Simran continuously, then also our meditation will increase and we will be successful on the Path.

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So, the atmosphere is quiet and we should get connected within. We should close our eyes and sit for the meditation.

3

SATSANG
01 Aug 2017 Afternoon

There Is An Unbreakable Knot Between This Mind And The Soul — Is From Scores Of Earlier Lives

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The paathi is singing from the Bani of Swami Ji Maharaj...

Dhun sun kar man samjhaai.
Dhun sun kar man samjhaai.
Koti jatan se yah nahi maane,
Dhun sun kar man samjhaai.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has very nicely explained how our mind, which is completely out of our control, can be controlled. So, all that is explained in this Bani. The reason for our attachment and our sorrow is the mind. The reason we go into these 8.4 million life forms and we do all these deeds and then suffer all of that — the main reason — is the mind. Because the soul is pure. The soul is the daughter of God Almighty and she is as pure as God Almighty. And this body, which we have — that is, this mud and clay — has to be left back here.

So, the soul is immortal. It is pure. It has no deeds of its own and it is pure like God Almighty. Then, we may wonder why it is in this place? It is here because of the company of the mind. The soul has come down from God Almighty and when it came down — descended from higher planes — in Brahm, the first covering it was covered with was the causal body, and that is where it got connected with the mind.

Likewise, it further descended and it got another covering of the astral body, and further down, it got the body of these five elements.

So, there is an unbreakable knot between the mind and the soul. And this is not a knot from only this life, it is from scores of earlier lives that this knot has been tied.

And this bondage with our mind is very strong and it is unbreakable. Till we go up with the Grace of the Master and go above Brahm, only then we will be able to break away from this knot with the mind.

There have been so many yogis before who have done so many tapas, austerities, and all of that, but they have not been able to get free of their mind.

So, therefore, Swami Ji Maharaj says, "With the Sound Current the mind quiets down because the mind is also used to following things which interest it. So, until it gets something like this, it will not focus. So, the mind follows things, which it likes and follows all these worldly matters. And, in pursuit of these worldly matters, it is forever unhappy and it cannot get that happiness in these outward things.

When we go and surrender to the Master and, with the Teachings of the Masters, when we follow those Teachings, when we leave our nine doors and go to the Tenth Door within, then there we manifest the Form of the Master. We manifest the form of the soul there. And that is where the mind gets free. There, it manifests the Sound Current.

There are different Sound Currents below the Eye Center also. And these may please or they may be soothing, but they do not have the power to pull or attract the mind as much.

But the Sound Current that is emanating from God Almighty, from Sach Khand, that Sound Current is resonating at the Eye Center. And that is the Sound Current, which has the power to attract the mind. Masters say that it is this very Sound Current, which has emanated from God Almighty and has come down creating all of the planes. It is this very Sound Current, which has created all these three worlds. And it is this very Sound Current, which is resonating at the Eye Center.

This Sound Current is so intoxicating, it is so much of an attraction, and there is so much peace in this Sound Current. All the Masters have sung the praise of this Sound Current. When the mind listens or gets in connection with this Sound Current, it gets fully intoxicated with the Sound Current and then it kicks away from all the other worldly bondages, all the other worldly attractions, that it had been pursuing. There the mind comes to know that it is not of this world. It belongs to the Brahm and this world doesn't belong to it. It has to go back. And there, the mind decides to go up, ride the Sound Current and go up, to its true place. And there, once it gets connected with the Sound Current, the mind becomes a true friend of the soul. Then the mind helps the soul thereafter. And both the mind and the soul, thereafter, go together upwards.

The same mind, which is an enemy today and is not allowing us to go within, that same mind, when it gets in connection with the Sound Current and gets intoxicated with the Sound Current, becomes a true friend of the soul and helps it to go within.

Therefore, Swami Ji Maharaj says, "With crores of practices or activities, the mind is not going to get still. It is only when it gets connected with the Sound Current that it become still."

Koti jatan se yah nahi maane,
Dhun sun kar man samjhaai.

Jogi jukti kamaaven apni,
Gyaani gyaan karaai.

Swami Ji Maharaj talks about when the yogis leave their homes and go into the hills, go into the Himalayas, and there in the caves, they do their meditation and their austerities. He also talks about the learned people and the pundits who have studied the Vedas, the Puranas, and all the religious scripts and they spend their time in debates on religious matters. With all these austerities, practices, for these learned ones, the mind doesn't get into control. It continues to become even stronger than what it was.

It is all the Scriptures that have been written by munis and rishis, and they describe various deities and they talk about all the planes and about different things, so when one reads it, the mind is filled with more doubt as to who is more powerful. Is it Shiva or is it Vishnu? So, a lot of these kinds of doubts creep into the mind.

Jogi jukti kamaaven apni,
Gyaani gyaan karaai.
Tapasi tap kar thaak rain,
Jati rahe jat laai.

He says that some people feel that they will not be able to get salvation by staying at home. So, they leave their homes and they go into the caves and the mountains, and there they eat roots and they do and perform very difficult austerities and pranayamas. And they do various practices and there are several practices to try and control the mind. But, Swami Ji Maharaj says, "The mind doesn't get controlled by all of these things."

Tapasi tap kar thaak rahe,
Jati rahe jat laai.
Dhyaani dhyaan maansi laaven,
Vah bhi dhokkha khaai.

Swami Ji Maharaj says that some people also do their practices with the mind. They do their worshiping in the mind. They contemplate on a particular deity that they are following and then after they have had a bath, they come and sit down and there they start visualizing the deity, or their god within, in the mind itself. They do not have any idol of that deity or they do not have any photograph of that deity. It is all visualized in the mind. And there they perform all the rituals and all their puja within the mind.

Swami Ramanand, who had initiated Kabir Sahib, also used to do Mansik Puja. He used to do this contemplation within his mind only.

So, Swami Ji Maharaj says, "All these different paths are adopted and followed by different people to try and control their mind." But He says, "With all of these crores of different paths or

different rituals or different practices, the mind is not going to get controlled. The only way the mind will get controlled is when it comes in connection with the Sound Current, which is emanating from Sach Khand. And that is resonating at the Eye Center."

Dhyaani dhyaan maansi laaven,
Vah bhi dhokkha khaai.
Pandit parrh parrh bed bakhaane,
Bidya bal sab jaai.

Swami Ji Maharaj talks about the learned ones, the pundits, who study all the Vedas, the Puranas, the Shastras, the Bhagavad Gita, and all the other epics, and they spend their time studying these or debating these. But this does not quiet the mind. By reading, one develops an ego that he is so learned and he has read so much. And they end up debating and trying to show their prowess and their understanding of these Scriptures or these religious books. So, the mind does not get freed or does not get controlled by this.

* * *

Even in Andhra, there was this person called Lakshmaiah, and he considered himself a pundit in the Vedas, and he used to take pleasure in going and debating with people and showing his knowledge about the Vedas. He once turned up at Somanath Baba Ji's ashram on Pahad.

Somanath Baba Ji used to respect everybody and when this gentleman came there, he was offered a room. And there was another sevadar called Sharanappa.

So, Baba Ji instructed Sharanappa to take care of Lakshmaiah.

The following day, there was a bhandara. So, in the nighttime, he was staying with some other people also. When they switched on the lights in the night, he saluted that light and he started saying "Govinda, Govinda" to that light. He started praying to this light and calling it 'Govinda'. So, Sharanappa was there and he witnessed this and Sharanappa also had been doing pranayamas earlier. And when he saw this, he rebuked the person and he said, "What is this? You are praying to this outward lamp and you should be looking and praying to the 'lamp', which is there within — the light which is within you."

So, he listened to the Satsang for two days and then, after two days, when he was leaving, he told Somanath Baba Ji, "I am standing for elections, so please ask your sevadars to vote for me!"

Somanath Baba Ji told him, "I cannot tell the sevadars for whom they should be voting. Each one has his own choice to vote." So, such is the thing about all these learned people. His name was also Vedanta Lakshmaiah who was known to have his prowess on the Vedas.

Pandit parrh parrh bed bakhaane,

Bidya bal sab jaai.
Buddhi chaturta kaam na aave,
Aalim rahe pachhtaai.

Then, Swami Ji Maharaj says, "It is not intellect and your smartness that is going to be of use here. This Path of devotion is a path of surrender." So, you have to forget about all of your intellect all your smartness, and you have to surrender to the Will of the Master. The intellect doesn't last forever. When we leave the nine doors — when we focus our attention at the Eye Center — and when the soul gets above the Eye Center, the intellect ceases to exist. It is then the Sound Current on which, with the Grace of the Master, that the soul goes forward.

Aur amal ka dakhal nahi hai,
Amal shabd lau laai.
Guru mile jab dhun ka bhedi,
Shishya birah dhar aai.

Then, Swami Ji Maharaj says, "There is no other way, or there is no other practice that is there that we follow to go back to God Almighty. The Path to go back to God Almighty, the Surat Shabd Yoga, is the only Way, it is the only Path." This is not being created by any Mahatma or any other person; it is being created by God Almighty himself. And it is only on this Path that you can go back.

In the Guru Granth Sahib also, there are different names given to God Almighty. But, all these are all different names given by various Masters out of Their love and affection. God Almighty does not have any name. He is Alakh, He is Agam, He is Anaami. He doesn't have a name. He cannot be seen. And He cannot be fathomed by our intellect.

So, Swami Ji Maharaj has kept His name as Radhaswami. And it is these names, which have been kept by love and affection.

You can keep any name with your love and affection of God Almighty. He doesn't have a name of His own and He listens to His loved ones. He is in the form of Sound and Light. And even the soul has the form of Sound and Light. And He stays within our body, also in the form of Sound and Light. The soul has descended from God Almighty and has come down riding on the Sound Current. And the soul will go back to God Almighty also riding on the same Sound Current.

Swami Ji Maharaj says, "It is only a True Master Who knows the Path. And when we surrender to that True Master and we follow His teachings, then we can go back to God Almighty."

Even when we meet a True Master, but we do not have the pangs of separation with God Almighty, and we do not have that devotion, even then we will not get success, even though we have met a True Master. It is because we are lost in all worldly pursuits that we have identified

ourselves with this world. We are unable to extend that same love and affection and that devotion, which is expected, to get success on this Path.

So, it is very important for us to develop that love and affection. And we are able to develop that love and affection by doing our meditation, by doing Dhyan Bhajan. And it is important to do this very regularly so that our deeds get reduced as a result of this.

If we want to be successful fast on this Path, then we should do Simran as much as possible. When we are sitting idle at home or we are otherwise engaged in mundane matters, we should continue to do our Simran instead of focusing our attention elsewhere. When we do our Simran very regularly, then it develops to a level where, when we are talking with somebody else, we will also be doing our Simran within. But, initially, it is very difficult because the mind does not allow you to do Simran. Because, it is not for this lifetime, but for crores of earlier lifetimes that the mind has been attached and outwardly drawn by this world, all the materiality of this world, and it has become completely entangled in this over so many past lives. So, it is difficult to get the mind out of that.

So, therefore, if we persevere in doing our Simran then, gradually, our deeds are also reduced, our karmas are reduced as a result of this and we start developing our attention also.

Surat shabd ki hoye kamaai,
Tab man kuchh thaharaai.
Hirs havas se haath na aave,
Tan man dev charrhaai.

Swami Ji Maharaj says, "If you practice the Surat Shabd Yoga and you do the practices regularly then, slowly but surely, you will be successful on the Path and you'll surely get control of your mind."

We will not be successful if we keep procrastinating this and we feel that we will do our Simran later and we keep waiting for that one fine day to do it. That way we'll not be successful in doing it.

* * *

Sant Ji used to often give this example of these fishermen who go and search for oysters for getting pearls. They go in this small boat in this rough sea and, wherever they see these shells floating on the surface, there are these oysters at the bottom also. And then they dive deep to the bottom to procure these oysters. They are fearless and they are not worried about being attacked by some other fish or some other thing in the water. They go fearlessly down. They deep dive and get these oysters. And they keep collecting these oysters and these shells, which are there at the bottom of the seabed. There are some which have insects in them, some which are empty, but some of them have these pearls. These pearls are created when there is the swati nakshatra,

during the constellation of Swati, and it is with that raindrop of that constellation that a pearl is formed.

So, they are able to get these pearls because they are fearless and they are not worried about their life and they go and collect all of this.

Unlike this, if one sits on the shore and he wonders how he will be going into this high sea and what will happen to his family if something were to happen to him while he was diving — all such people who sit on the shore and just keep thinking — they are not successful in getting those pearls.

In the same way, when we are pursuing this Path, if we are not following the Teachings of the Masters and we keep procrastinating things — we keep thinking of one fine day, when we will do these practices, sit for meditation, all of that — if we just keep thinking and not actually doing it and following the Teachings of the Masters, then we are not going to be successful on this Path.

All those Masters and all those people who have been successful on this Path, they have all been of firm resolve. They have followed the Teachings of the Master. They have taken a deep dive into devotion. And they have done their practices and then they have been successful. They have not bothered to think what will happen in various eventualities, etc. They have just followed the instructions of the Masters and they have dived deep into devotion. They have surrendered to the Will of the Masters and they have resolved to do the practice without worrying about the difficulty around it.

Bulhavasi aur kapti jan ko,
Nek na dhun patiyaai.
Yah dhun hai dhur lok adhar ki,
Koi pakrren sant sipaahi.

Swami Ji Maharaj says, "Those who do devotion with fear — they fear to take the plunge into devotion — the Sound Current does not manifest in such people." He says, "Those who have a firm resolve and who surrender to the Will of the Master and they do their devotion at the Feet of their Master with full love and affection, they're successful on this Path and the Sound manifests for them."

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So, this is about Bhai Lehna. There was a deity, a goddess, and that deity was there a few kilometers away from where they resided, and the people would go to offer their prayers to that deity. This deity was at a certain distance and people had to travel there, so those who were more prosperous in the village, they would pay for the other people to travel. So, Bhai Lehna also used to pay for the travel of other people and he would take them to pray to that deity.

So, once he was taking some twenty, thirty people like that and, after traveling about twelve kilometers, Nanak Sahib's Satsang was going on.

So, on the way, Guru Nanak Ji's Satsang was going on and all these people who were going to offer their prayers to their deity with Bhai Lehna, they all decided to listen to the words of Guru Nanak Sahib. So, they all attended that Satsang and they all sat with the rest of the sangat. And, after that, they took the Prashad also.

So, what Guru Nanak Sahib had said affected Bhai Lehna. So, they decided to stay the night there. And there, over the night, Bhai Lehna kept contemplating on what was said in the Satsang. And a lot of his doubts had been cleared in that Satsang and it had created a deep impression on him. So, in the morning, when everybody woke up, all the other people who were out to go to the deity, his companions, all of them said, "Let us go now." And they all got ready to leave. But, Bhai Lehna told them, "All of you proceed and I will stay here for some more time. And when you are returning, I will join you to go back to our village."

So, Bhai Lehna then gave them money to facilitate their travel and return, and all of them left. And Bhai Lehna continued to stay there for about twelve more days and he listened to the Satsangs.

And when these people returned from that deity and they were going back to the village, they came to fetch Bhai Lehna. But, he told them that they should go back to the village as he wanted to stay some more days there.

Thereafter, Bhai Lehna permanently stayed there. He never went back to that village. And he continued to stay there in Guru Nanak Ji's ashram and he did a lot of practice there.

It so happened once, while Guru Nanak Ji and he and some sevadars there were going out to some place, there was this small ditch on the way and there was loose mud in that. Guru Nanak Ji said "I will not be able to step in that" because it was quite dirty. So, He asked His sevadars to get some stones or bricks, which they could put in that ditch so everyone could cross over. So, all the sevadars, accordingly, went to look for some stones or bricks, but in this fertile land of Punjab, there are very few stones. It is very fertile land. So, they went quite far to search for that. Meanwhile, Bhai Lehna was standing with Guru Nanak Ji and he could see that Guru Nanak Ji was waiting for so long. So, he lied prostrate on that ditch and he requested Guru Nanak Ji to walk over him so that He could cross over that ditch.

So then, Guru Nanak Ji, accordingly, crossed over. He walked over Bhai Lehna and went over to the other side. And when Bhai Lehna got up, his white clothes had all become dirty with mud. Guru Nanak Ji was so pleased with the seva of Bhai Lehna that He embraced him in that same condition. And He said, "You are a part of my body." And that's how he got his name 'Angad'. Angad means 'a part of your body'. So, his name, thereafter, became Angad Dev.

* * *

So, it is this firm resolve — to believe that the Master is the be-all and end-all and to surrender in the Will of the Master —that is needed. When one does this, he gets success on the Path. So, with such firm resolve, one looks at the Master as being of more importance than all worldly matters.

But, unlike this, what happens in today's world is that we all consider the world and all the materiality of the world to be of more importance than the Master. So, if some tragedy befalls us, then we start pointing out to the Master on this.

Man ko maar karen asavaari,
Gagan kot vah len ghiraai.
Khaai sunn paar maidaana,
Mahaasunn naaka parmaana.
Bhanwar-gupha ka phaatak torra,
Sheesh mahal satguru dikhlaai.
Adbhut leela ajab vahaan ki,
Kiran kiran sooraj darsaai.

So, that way, Swami Ji Maharaj says, "With a seamless love for our Master and a continuity in the practice of doing our Bhajan Simran on a very regular basis, we are able to focus our attention at the Eye Center, withdraw from all the nine doors, and go to the Tenth Door." And then, plane-by-plane, we go up. We cross all the planes and go to Sach Khand, which he describes as a glass palace. There the soul gets to live on nectar. It gets nectar and it has the luminance of sixteen suns.

Sooraj sooraj jot niraari,
Chandr chandr kotin chhabi chhaai.
Ghat akaash aughat parkaasha,
Lakh akaash kotin parsaai.

So, Swami Ji Maharaj says, "All this creation is all contained within you. And if we imagine thousands of millions of suns and moons — the brightness and the luminance of all of these — that emanate~~s~~ from each cell of God Almighty in Sach Khand — from Sat Purush. So, all these worlds are all contained within the body.

Yah leela kuchh ajab pech ki,
Ulat palat koi gurumukh paai.
Kahaan lag barnu bhed agaadha,
Jo koi laave sunn samaadha.
Samajh boojh goonge gurr khaai.
Akath akah ki baat niraali.

Kyonkar kahoon banaai.
Radhasoami raaz chhipe ko,
Pargat kar sarsaai.

So, Swami Ji Maharaj says, "All this Creation, which is there within — and God Almighty Who resides within — all this is beyond our intellect." All this is beyond our thinking processes and it is difficult to fathom all of this. And what is written about it is all misunderstood and it is explained in different ways by different people without an understanding of all this.

It is only a true Master Gurumukh Who has gone within, Who has seen all of this, He is the only person Who can come and explain all of this. And the Creations, which are beyond Sach Khand, are completely outside the intellect and outside of anything that we can possibly imagine.

Samajh boojh goonge gurr khaai.
Kyonkar kahoon banaai.
Radhasoami raaz chhipe ko,
Pargat kar sarsaai.

Radhaswami.

4

Meditation Talk
02 Aug 2017 – Morning

Love Is Not Dual — There Is Singularity In Love

SANT MAT IS THE PATH of love and affection. It is only with love that on this Path the soul can go and meet God Almighty. The soul is a form of love. God Almighty is also love and the Masters are also love. When the true yearning of the soul awakens and the love emanates for going back and meeting God Almighty, then the soul goes back. That love, which is required for going back to God Almighty today, is outwardly directed in all the worldly matters and all the material things around us. So, therefore, the soul is not able to muster up that love and affection for going back to God Almighty and that is why the soul is not successful in going back. Till that true love manifests, which is now outwardly focused in all materiality, till that love at the feet of the Master manifests, that success on the path of going back to God Almighty does not start.

So, there is only one love. Either you can direct this love to outward, worldly matters, or you can direct this love at the Feet of your Masters.

Love is not dual. There is singularity in love and we can only direct true love in one direction. The love that we are seeing, that we have today, is more of an affection. It is more outwardly. It is not true love. True love is a pang of separation that emanates from within because of the distance between us and God Almighty.

So, that pang of separation has to come from within. What we fear now is that if we do not have our affection outwardly towards worldly matters, towards our relationships outside, then how will the world be sustained? How will things around us be sustained and continue? But, if we look at the lives of all the Gurumukhs, all of Them have directed Their love within and They have all had Their relationships and everyone around Them has been quite happy. So, it is a misunderstanding that way. Therefore, we should direct our love at the Feet of the Masters and other things will happen automatically. And, this way, we will be successful on the Path and all our worldly things will also be taken care of.

We are in this world and we have to carry out all our duties towards this world. We have to redeem the karmas we have been given to settle in this life. So, while we direct our love within towards our Masters and God Almighty, we should also continue to do all our duties. But our relationships and everything around us should be looked at like a duty we have to perform.

So, perform all your duties and all your relationships around you, as it is a duty for which you have this life.

If we look at the life of Kabir Sahib, or Guru Nanak and other great Saints, They have also had families. They have also maintained families. But They have continued to have Their love within. Because all these relationships that we have here and all of this materiality that we see around us is only for a few days. We will have to leave all of this and go back. It is only our affection towards all of these relationships and these things around us that bring us back, again and again, into this world.

So, when we have come into this world, we have to perform our duties and carry out all our relationships, so we should go about doing that. But we should do that as a duty that has been given to us by God Almighty. So, we should carry on that duty while we remember to go back and have our love towards God Almighty. Because when our love is directed towards God Almighty and our Masters, then we will continue to tread on our path back home and if we, otherwise, direct all our love and affection into this world and this materiality, then we will not be able to tread on that path.

When we have our true love for our Masters and for God Almighty, all the sorrows and the pleasures, they do not affect us because we take them for what they are. We understand the reality that these are all untrue and we have to leave all this and go back. And, otherwise, what we normally do is, we have our love and affection towards all our relationships and all the material things around us and, in that case, all these pleasures and sorrows that affect us, we get deeply affected by that.

This life of a human has been given to you to go back to God Almighty. And in this life, if we forget that true purpose and we get lost in all the other things, then we lose the purpose of this life.

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So, the atmosphere is good. We should make the most of it. We should close our eyes and sit for our meditation.

5

Meditation Talk
02 Aug 2017 – Afternoon

When The Masters Connect The Soul With The Sound Current, That Is The Naam Daan

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SWAMI JI MAHARAJ HAS SAID, "All the Scriptures, all the religious books, the Vedas, the Puranas, the Shastras, all are contained within the 52-letter alphabet~~s~~. And these 52 alphabet letters do not contain the Sound Current, which is beyond all of this. He says that everything that we see here and everything contained or described in that 52-letter alphabets is all going to be destroyed. All the mountains, rivers, hills, and everything that we see, and even the earth itself are not perennial and will be destroyed eventually. He says that Naam is not contained in this 52-letter alphabet, neither can we see It nor is It described here. We may have a doubt that if it is not contained here, then how is it that the Saints give us this Naam? Saints, initially, give us the Naam and They give us the Five Names for repetition. Those Five Names are contained within these letters of the alphabet~~s~~. But those Five Names will not get us salvation. They will only help us to clear the nine doors and come to the Tenth Door.

When we go to the Tenth Door, our intellect stops. Our faculty of thoughts and talking stop. And there, this Sound Current is resonating. That Sound Current, which is coming from God Almighty and is coming down through all the planes, that is resonating at the Eye Center. The soul also resides at the Eye Center, but the two are not connected. When the Masters initiate us, They go within and They connect the soul with the Sound Current.

When They connect the soul with the Sound Current, that is the Naam Daan that is given. That is the initiation that the Masters give us. The Masters also give us the Five Names for repetition because we are in this physical plane with our thoughts and the pursuits of the mind. To still the mind, the Masters give us these Five Names to repeat because only something physical will be able to cut the other physical things.

The mind is currently outwardly drawn. It is manifested in all the worldly things, desires, and all that we see and we are surrounded with. When the Masters give us the Simran, They give us the Naam for repetition. It is that repetition of the Holy Names that are given to us which enable us to cut the mind from manifesting outwardly and enables our going within.

When we do that Simran repeatedly, when we do it, it becomes a part of us, then the soul starts retracting from the nine doors and it comes to the Tenth Door. There the Sound Current is resonating. And when the soul comes to the Tenth Door, we are connected with that Shabd there. The Sar Shabd is the Sound Current that is resonating beyond Brahm, and the Saints initially connect us with the Sound Current, which takes us up to Brahm. The soul is connected through the Sound Current. So, the Masters have connected us at the Brahm level with the Sar Shabd. When we go there, we get automatically connected to the Sar Shabd beyond Brahm. The Sound Current that resonates at the Eye Center is the Anahad Shabd and that takes us to the Brahm level. The Saints have connected us with the Sar Shabd beyond the Brahm level. When yogis and rishis do their meditation, they also get connected with the Anahad Shabd, but they stay within the realm of the mind, which is within the Brahm.

The mind definitely is quieted when it gets connected with the Anahad Shabd. It is still within its own, but it is temporarily quieted. The mind is disassociated with the soul only when the soul goes to the Sar Shabd. The rishis and munis also have got connected with the Anahad Shabd and they are very blissful in that state, which is in connection with the Anahad Shabd. And, as a result, they also transcend into the higher planes and they stay there for quite some time. But, ultimately, the mind is still not within their control. They also go about cursing others and using their powers. So, that is all within the realm of the mind. The yogis also go there, riding on the Anahad Shabd, but they are still within the Brahm and the mind is still not within their control. They cannot transcend beyond Brahm.

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Somanath Maharaj had also done austere pranayamas for twenty-five years and he had got a lot of mystical powers that he could go up to Brahm. But, despite that, he was not getting that peace of mind and he also was looking out for a true master. Then, he eventually met Sawan Singh Ji Maharaj in Beas, and after he heard the Satsangs of Sawan Singh Ji Maharaj, all his doubts in his mind were all satisfied and he got a lot of peace within. And he continued to stay there for nearly seven years.

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So, therefore, if we do not cross the Brahm we do not get true inner peace and bliss.

Saints have said, "The Door of Salvation is Par Brahm." So, only when we cross the Par Brahm do we get salvation of the soul and all our coverings, all our outer bodies are all taken care of. And then, we get freed from all the bondage and burdens of Kal.

So, Swami Ji Maharaj has said, "All the other shabds will all be destroyed. If we do not have the Sar Shabd or if we are not connected to the Sar Shabd, everything will continue to be within the realm of destruction and we will continuously be going back and forth in the ocean of life.

God Almighty is also in the form of Shabd and the Masters are also a form of Shabd and the soul is also the form of Shabd. So, rising on the Shabd, the soul goes back to God Almighty.

We are indeed all fortunate to have been initiated by our Masters. So, we should spend our time now doing Simran and Dhyan, and trying to go within and meet the Master Who is waiting for us within.

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So, the atmosphere is good and quiet and we should make the most of it. We should close our eyes and sit for meditation.

6

SATSANG
02 Aug 2017 – Afternoon

We Have Not Remembered God Almighty — We Have Been Waylaid By Maya And She Has Betrayed Our Trust

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The paathi sings a Bani by Shri Kabir Sahib...

Jaag piyari ab kya sovae
Raen gai din kaahe ko khovae.
Jaag piyari ab kya sovae
Raen gai din kaahe ko khovae.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. Saints have forever been coming into this world and in the future also they will keep coming into this world. The world will never be without the Saints being there. Kabir Sahib says, "If Saints were not to be here in this world, then this whole world would have burned." It is with the Grace of the great Masters that the world is continuing, and in the future also, Saints will come into this world."

Saints are of two types. There are Saints Who have gone to Sach Khand-Sat Lok but Their identity as a Saint is not known to people, but They're Saints nevertheless. They only let the others know Their identity when Their Masters come and instruct Them, or God Almighty instructs Them to do so. If They do not have these instructions, They are very happy and content in the Grace of Sat Purush and in His remembrance. They do not have any needs of Their own and They do not want to stay away from the Feet of God Almighty, of Sat Purush. And when They leave this world, They give Naam to one disciple.

Only Saints Who have been instructed to do so let the others know Their identity. And They come and They teach the Path to others.

Saints come into this world as has been ordained, and God Almighty has ordained that They keep coming into this world to give salvation to the souls who are a part of God Almighty.

That way, all of us are seemingly awake in this world but, actually, all of us are asleep and we are not aware of the true purpose for which we have come into this life. Whenever we have had this opportunity to stay in His remembrance, the mind and Maya have fooled us. And then

following the mind and Maya, the only thing that happens is that, at the end when the precious life is over, one is in sorrow.

So, Kabir Sahib addresses the soul in this Bani and He says, "O soul, you should get up, you should wake up." He addresses the soul and asks the soul to wake up because it is daytime. Human life, He is addressing as 'daytime'. And the nighttime is when the soul goes back into the 8.4 million life forms. So, during daytime, one has to get up and go about his routine activities. So, Kabir Sahib addresses the soul and asks the soul to wake up, as it is daytime.

In the 8.4 million life forms, one element, ether, is not there. And, because of that, they are unable to pray to God Almighty and they're unable to get salvation in those life forms. That element is there in the human form. And it is only in human form that one can pray and get salvation. Therefore, Kabir Sahib says, "It is daytime. You should wake up and go about your task of going back to God Almighty."

So, we should sit back and think as to who we are, and why are we here, and why have we been taking so many lives, and why have we been going in the cycle of life and death? And what is it that we should be doing to get out of this?

Jin jaaga tinn maanik paaya,
Bauri sab soye gavaaya.

Then, He says, "Those people who use their day properly, those who have earned their meditation and have gone within and have got salvation in this life, they have been able to get that precious gem, that precious pearl of enlightenment within." And then, He again addresses the soul, which is sleeping and says, "You have been wasting your time asleep and you have lost the opportunity of that enlightenment, of getting that precious jewel. And you will be going back into the cycle of life and death." And then, you never know when you will get this opportunity, which has been so gracefully given to you, and you never know when you will get this human life form again. Because, once this opportunity is lost, the soul is then pushed back into those 8.4 million life forms. It goes in the form of trees and it lives like trees, then it goes into insects, then it goes into birds, and then animals, so that way, over several lives, it keeps getting promoted through those life forms.

So, rishis and munis have said, "There are so many lives." And they have estimated how long it may take to complete one cycle. There are nearly three million types of trees and 2.7 million types of insects. And if one sees the life of the trees, trees like the pipal tree, they have had very, very long lives. Even though the seed is very small, the tree is very big. And whereas, other trees may grow and live for about five hundred to six hundred years, the pipal tree lives for nearly a thousand years.

Even the insects and the crawling animals, like snakes, some of these animals have very long lives. Some of the snakes live for more than a thousand years. So, if one sees how long one has

to live in these life forms, one can imagine that in 8.4 million life forms, when you have to go through all of them and come back to this human life, human form, how long it will take.

Therefore, Masters say, "Wake up. In this day you have been given the task. It has been set out for you. So, go about doing that task."

Jin jaaga tinn maanik paaya,
Bauri sab soye gavaaya.
Piya tere chatur tu moorakh nari,
Kabahun na piya ki sej sanwaari.

Masters have called the soul as the wife and the husband as God Almighty. So, Kabir Sahib addresses the soul and says, "Where is your husband?" He says, "Your Husband is smart and you have not been paying attention to Him and you have continuously ignored Him. And, as a result, He has felt unhappy and He has deserted you." So, the soul could have loved God Almighty, but instead, it has focused all its love and affection for all the things created by Maya. And, as a result, God Almighty has felt unhappy about this.

God Almighty has been taking care of you, the soul, and when you were in the womb of your mother, even there you had the support of God Almighty and He took care of you. And before you were born into this earth, into this life, He took care of you. He took care of you, having your family, and all the things that you would require. He has taken care that you get all of that. And inside the womb, you had been telling God Almighty that, other than praying to Him, you would not be doing anything when you were taken out of that darkness. But, then, when you came out, you forgot all about that. And that is why God Almighty has become unhappy with you.

Piya tere chatur tu moorakh nari,
Kabahun na piya ki sej sanwaari.
Tein bauri bauraapan keenhon,
Bhar joban piya apan na cheenhon.

Then, Kabir Sahib says, "You are a fool. In your youth, you have not used your youth to remember God Almighty. Instead, you have wasted your time elsewhere. He says, “Had you remembered Him like you remembered Him when you were in the womb of your mother then, even now, He would have taken the same care of you like He was taking care when you were in that womb." He says, "Just like you remembered Him when you were in the womb, you should remember Him now. He's full of Grace and He will shower His Grace even today on you. But you should remember Him."

You would have seen that all the great Masters Who have done Their meditation and remembered God Almighty, God Almighty has taken care of Their every need. And He is God Almighty, He is All-Gracious. But, instead, we have not remembered Him. We have not

remembered our Husband, and we have been waylaid by Maya and she has betrayed our trust. Because we have been following all the betrayal of Maya, we have been following materiality and all of our desires here, and when life comes to an end, we have to leave all of these things behind. So, Maya betrays us.

Now, we have spent our lifetime doing this, of following the things being offered by Maya and, as a result, at the end even God Almighty who is All-Merciful, even He is unhappy because we have been pursuing the things of Maya. And He also doesn't extend His Grace to us at that time and we go back into this cycle of life and death again. And then, at that time, the soul again falls back into the darkness of this cycle of life and death, and this cycle of sorrow. And she does not get the Grace of God to get salvation from this.

Tein bauri bauraapan keenhon,
Bhar joban piya apan na cheenhon.
Jaag dekh piya sej na tere,
Tahi chhaadi uthi gaye savere.

So, Kabir Sahib addresses the soul and tells the soul, "See. Wake up. You have been sleeping on your bed. Your Husband came and you continued to be asleep on your bed and He has left you. So, you have been asleep. You have not waited upon Him. You have not loved Him. You have not been waiting in your love and affection for Him and, as a result, you have slept out this day and your Husband who had come, He saw you asleep and He has gone back."

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Sant Ji used to give an example of how we follow all these worldly things and, as a result, we do not follow God Almighty and we do not get His Grace. So, He used to relate this story quite often.

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This was about a king and this king had six queens and he had gone abroad for a tour. And he wrote about ten days before he was to return. He sent a message and wrote to his queens, "Besides telling me and giving me the news about home, you should also let me know if you need something from here, which I can then bring back for you."

So, accordingly, all the six queens then replied to him and they told him about the situation there, etc., and they gave him the news of the palace, and they also made a list of the things that they required. So, that way, five queens gave their request lists, but the sixth queen did not write anything. Instead, on a blank paper, she just wrote “1” and sent that letter.

So, when he received these letters, he addressed all their request lists and, accordingly, purchased all those things and packed them in their respective bags. And he marked those bags for each of these queens and for whatever they had asked.

When he read the sixth letter, that letter of the sixth queen that was blank with that “one” written on it, he was a little confused on reading that letter. He was also a bit annoyed because he felt, "This lady has not written what she wants and what am I supposed to now buy for her and take for her?”

So, to shed more light on it, he summoned his minister and he asked the minister to interpret that letter. Now, ministers being more intelligent, he saw that letter and said, "Since there is nothing written in this letter, it means that everything is fine back at home, and the “one” that is written, she is addressing it to you. So, she is saying that you should come back to her.”

The king was very happy to hear that, and then when he returned, he brought all those bags of various things that he had got for different queens and, accordingly, when he came to the palace he sent those bags to those respective queens. And then he himself went to meet the sixth queen and he went to her palace and he had kept her letter in his pocket. And it is said that wherever the king is, the entire kingdom comes there. The other queens who had asked for various material things, they got those respective things, but they did not get the pleasure of the king himself. But that queen who had asked for him, she got the king himself. She got to rule the kingdom and she got the kingdom also.

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So, it is the same that applies to us. When we ask for only those material things, then it is only those material things that we get, but we lose all the other glory of God Almighty. So, whatever little material things that we get, at the time of death, we have to leave those also.

So, during the lifetime, we have lost the opportunity of doing devotion of that God Almighty. So, that devotion and His Grace is not forthcoming, and those little bits of material things that we have got in this lifetime, even that has to be left behind. And those who have asked the Master for Himself, who have had their love and affection at the Feet of the Master, they get the fulfillment of that devotion. They get the Grace of their Masters and they go back to God Almighty. They go back to His kingdom and they get the pleasure of that entire Creation of that Kingdom.

Jaag dekh piya sej na tere,
Tahi chhaadi uthi gaye savere
Kahae kabir soi dhan jaage,
Shabad baan urr anthar laagae.

So, those who have done the practice of Naam and who have manifested the Sound Current within, they have awakened in this 'daytime'. And all the others who have not done their devotion, they have continued to sleep through this 'daytime'. So, only that soul who has done the devotion of God Almighty, she has the pleasure of the company of her Husband, the God Almighty, Who blesses her and who graces her and gives the Glory of His entire Creation to her.

Kya sove ved parath ke maare,
Jaag jaag uth jaagi re.
Kya sove ved parath ke maare,
Jaag jaag uth jaagi re.

So, Kabir Sahib says, "While you are lost in this stupor and while you are lost in this sleep, you should awaken and do your work."

Kya sove ved parath ke maare,
Jaag jaag uth jaag re.
Aur tere koi kaam na aave,
Guru charanan uth laag re.

Then, Kabir Sahib clarifies here and says, "All those things that you have been holding so dearly, all those relationships that you have been holding so closely, and all of those things that are there, which you have been pursuing, all those are with you only as a result of your karmas, your past karmas, and they are not yours. None of these belong to you and you will have to leave all of these at the time of death.

He says, "If there is anyone or if there is anything that is yours, there is only one God Almighty and the other is your Master." All our family and friends that we have are all a function of the past karmas and our past give-and-take that we have with them. And all that is embodied in the form of a family or in friends. And once that karma, or that relationship, comes to an end or is redeemed, then that relationship stops and they will leave you in this life.

All these relationships are only related to this body, which you have here, which you have been given in this life. And when that body has to be left behind, all these relationships also, automatically, have to be left behind. The only true relationship that you have is that of the soul with God Almighty, and your Master has come to connect you and take you back to your God Almighty.

The Master, even in this life form, He is supporting us here, physically and spiritually. And, at the time of the death also, He is there with His Grace, with His Darshan. The soul is protected. And then, He takes the soul in higher planes, and then He is always with the soul, protecting the soul and taking it back to God Almighty. And He does not leave the company of the soul till He has got the soul connected back with God Almighty.

So, therefore, one who does not leave us in this life and at the time of death, and even in the planes above, that is the true company, that is the true relationship that we have.

The Masters keep telling us about this reality, about this truth. But we do not understand this reality and truth until we do Simran, and with continuous Simran, go within.

When we go past the Tenth Door, we see for ourselves this reality. From there, when we go within, with this, we witness all our previous lives, we see all the kinds of lives in which we have taken different forms, how we have suffered in various forms. We also see all the family members that we have and our friends. We understand where they have all come from, what had been their relationship with us in their previous lives. So, all that becomes very crystal clear when we go to that level.

So there, when we see for ourselves, see all of this, we see the reality there, all our doubt about all of what Masters have been saying goes away. We see for ourselves this reality. And then, we take this life and all our relationships here for what they're really worth.

So, till our Third Eye opens, this reality is not known to us and we still live in duality. We live in doubt until such time.

Utham chola bana pola,
Nagad gag par daag re.
Do din ka rain jagat mein,
Jagat moh ke aag re.

Kabir Sahib says, "God Almighty has graced you with this beautiful human life, and He has given you a very clean cloth, this clean cloth of this human life. But, when you have come here under the realm of your mind, you have started doing good and bad deeds and you have started staining that cloth. And this cloth, in the form of your mind, has got soiled because of these deeds that you have done under the realm of the mind. So, you have to redeem these and go back in the cycle of life and death and pay for all of these stains that you have put on it.

Kabir Sahib says, "All these relationships, which you hold so dearly, none of them are going to help you on this. You should, therefore, have your love and affection and surrender in the Will of the Master and surrender at the Feet of the Master. It is only the Master Who is going to help you.

Swami Ji Maharaj addresses all our relationships as sweet thieves, as sweet thugs. Because they very sweetly take away that precious treasure of breaths that has been given to us in this life. So, all the breaths that we have we spend on pleasing them or taking care of them and taking care of all these relationships. So, Swami Ji Maharaj addresses as sweet thugs.

Jan sarai mein jeev musafir,

Karatha bahut baag re.
Rain basera karle tera,
Chal na savera taak re.

Kabir Sahib says, "This life is like a Dharamsala. A Dharamsala is like a dormitory or a guest house where you come and just stay for the night and leave in the morning."

In various pilgrimages in various places, there are these big dormitories where pilgrims come and they stay the night and then they leave in the morning. So, they have just been created to give them that shelter for the night.

So, Kabir Sahib says, "This life is like a Dharamsala." This life is like that dormitory.

Now, when we stay in the dormitory, there's no point complaining whether the color of that wall is not gold, or whether that toilet is not properly cleaned or it's not set to our liking. Because, finally, in the morning, you are going to leave. You're not possibly going to come back again there.

He says, "This life, or this world, it's like a dormitory where people come with the baggage of their karmas and they come for that night to stay with their bag of karmas. And when they come and stay the night, they meet fellow travelers. They talk to the fellow travelers. They have a good time talking. They may fight with some fellow travelers. They may have some dinner with some, they may eat together, and then they go to sleep. And then each one, in the morning according to the time he has to leave, some may have to leave at four o'clock in the morning, some leave at six o'clock, accordingly, when the time comes, that traveler picks up his baggage of karmas and goes away. And they do not even wake the others, because they feel, "Let them continue sleeping. I will go my way." And Kabir Sahib says, "This world is like that dormitory where all of you have come with your karmas. You meet people here. You develop relationships here. And, at the time of death, you simply pick up your bagged burden of karmas and you walk away without telling the others where you are going."

Eh sansar visay ras maathe,
Dekho samaj vichar re.
Man bavara tazi visay ke manko,
Chal begam ke baag re.

Kabir Sahib gives another example. He refers to this world as a garden of poisonous flowers, where there is no nectar but there is poison in the flowers. And He addresses the mind as a beetle, or as a bee. And he addresses the mind and says, "Don't waste your time gathering this poison from these flowers here, instead you should go to that garden of God Almighty where nectar flows, where there is no pain, there is no sorrow, there is no joy and you stay in bliss in the nectar of those flowers." He says, "Here, when you take the poison of the flowers, as a result

of that poison, you have to die in this garden. But go to the garden of God Almighty where there is nectar. There is no life and there is no death. You have bliss."

Kechuli karam daga chit mein,
Hua manush de daag re.
Baitha naahi samaj sukh saagar,
Bina prem vairag re.

Kabir Sahib gives another example of a snake. The snake sheds its old skin. But before it sheds that old skin, it develops a new skin, which covers the snake completely. And for some time, the snake is even unable to see beyond that skin, because it is fully covered in that new skin. So then, it searches for places to get rid of that old skin and come out of it.

So, Kabir Sahib addresses the soul and says, "You are like that snake within that skin, and you are unable to see and you are going in all of these tight places to get alleviated from this sorrow. You are suffering with that skin, that covering, and you are unable to see. And, in the company of the mind, you are doing all kinds of karmas and continuing to remain in sorrow.

Saahab bhaje so hans kahaave,
Kaami krodhi baag re.
Kahe kabeer suno bhai saadho,
Pragate pooran baag re.

Then He says, "Those who have done their devotion and who have done their meditation, they are like the swans." So, all those Masters are swans. And all those people who come in connection and who do their Simran, the effect of the Simran is that it takes care of all of your vices. So, whatever be your vice, it will be taken care of by your Simran when you do it. And all of you will get transformed into swans.

The Simran and Naam have so much power that all the biggest of karmas that you have and the worst of karmas that you have, all of those are burned and destroyed and they are cut off by the Naam, by Simran.

Saahab bhaje so hans kahaave,
Kaami krodhi baag re.
Kahe kabeer suno bhai saadho,
Pragate pooran baag re.

Kabir Sahib, at the end, says, "Only those who have manifested the Naam within are the lucky ones and they have the Grace of God Almighty." So, only those who have manifested the Naam within, they are the lucky ones. They have good fortune.

Ordinarily, when someone wins a lottery or earns a lot of money, we say he's lucky or he's got good fortune. But, that is not good fortune because all the material things have to be left here at the time of death.

So, only those who have manifested the Naam within, they are the fortunate ones because they have got out, they have got salvation, they have got out of this cycle of life and death.

Saahab bhaje so hans kahaave,
Kaami krodhi baag re.
Kahe kabeer suno bhai saadho,
Pragate pooran baag re.

Radhaswami.

7

Meditation Talk
03 Aug 2017 – Morning

In True Devotion, The Heart Is Always Yearning For The Feet Of The Master

SAINTS HAVE PRAISED the true devotion. They say that there is a lot of difference between true devotion and outwardly appearances where people adorn saffron clothes or they leave homes and they try to go outside and do some outward practices. So, the difference between true devotion and such outwardly adornment or show is like the difference between the sky and earth. The difference is that, for true devotion in the heart, the soul is always yearning for the Feet of the Master or God Almighty. But, for the outward adornments, everyone is following all worldly desires.

'Outwardly adornments' believe that God is somewhere in the sky, somewhere distant, and they try to pursue outwardly. Whereas, in true devotion, one believes that God Almighty resides within. So, for true devotion, one should have the Naam at heart and the Teachings of the Master at heart, and he should continuously be lost in that devotion. For him, staying in the house or outside does not matter.

If, on the other hand, we outwardly sacrifice and leave our homes for pursuing God Almighty outside but the desires of the world surround us, then in the end, we will be following our desires. So, we will come back into this world where our desires will be drawing us.

On the other hand, if we are living our livelihood, whatever business or profession, or income, whatever we are doing as our routine duties, we are taking care of our families, but in our heart, we have our devotion at the Feet of the Master and for God Almighty, then at the end we will be going to where our inward desire draws us, which is God Almighty and the Feet of the Master.

If we look into the life of Guru Nanak Sahib, He was staying in Kartarpur and He used to do agriculture. And He also had two children, so He also lived in a family. Likewise, if we look into the life of Kabir Sahib, He also would weave saaris, He would weave silk, and He also had two sons. So, both of them, if we look into Their lives, They lived within Their families but in Their heart, They had the devotion of God Almighty.

When we have this true devotion in our heart, we do Simran and we follow the Teachings of the Master then, automatically, we bring about a transformation. The Simran that we do cuts off the karmas that we have brought along with us and gradually, with reduction or redemption of these karmas, our mind becomes pure. And as the mind becomes pure, we are able to focus better within and do more devotion.

Sant Mat is a path of self-actualization. It is a path of improving one's self. It is not about pointing out to others and trying to take care of their vices. It is about improving our own vices. When we listen to Satsangs, we come to know about our shortcomings. And, one-by-one, we should try to leave these shortcomings.

In Sant Mat, in Satsangs, one does not listen to the recitals of holy Scriptures, Vedas, or Puranas. One gets to understand the Teachings of the Soul, the learning of the soul itself, as to where the soul has come and the awakening of the soul.

For good devotion, we need to clean our own vessel and our own mind. And that cleansing is done by continuous recital of the Naam that has been given by the Masters.

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So, the atmosphere is good and we should make the most of it. We should close our eyes and sit for meditation.

8

Meditation Talk
03 Aug 2017 – Afternoon

Jaimal Singh Ji Maharaj Arranges For His Grandfather's Reincarnation

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SAINTS HAVE BEEN COMING into this world conventionally sent by God Almighty. They're His beloved souls and He sends Them periodically into this world. The Saints have come in the form of Kabir Sahib, Guru Nanak Sahib, and the other Saints because souls have been misled by other learned people or other forces of Kal who have been misleading, either to do deity worship or to worship trees, or other forms of nature.

It is ordained that as we desire in our next life we will be following that desire. So, if we pray to deities and we pray to stones or we pray to other such things, then in the next life we will come in that form. Likewise, if people pray to trees and people idolize trees, in their next birth they will take the form of a tree. Or if they have been devoted to pilgrimages, they have been going and following pilgrimages, then in the next life, such people are born in those pilgrimages. Depending on their karmas, they are born either as a toad, or a crocodile, or any such thing around that pilgrimage.

Jaimal Singh Ji Maharaj had spent a long time trying to search for the True Master. He had spent more than ten to twelve years. And, finally, he went to Swami Ji Maharaj. After being initiated, Jaimal Singh Ji Maharaj wanted to continue to stay in the ashram and do seva there. But when he requested Swami Ji Maharaj, Swami Ji Maharaj lovingly told him, "You should not stay in the ashram. You should go back and there you should have your own livelihood. And then, while having your livelihood you should do your meditation.

He had earlier been wandering from place to place in search of a True Master. So, after he had been initiated, and when he left the ashram he joined the Indian army. And in the army, he used to work there and perform his duties and do his meditation in the night. So, that way, after the nearly ten years that he had moved away from home, and then after he had been initiated and after he had joined the Army, it was nearly about thirteen, fourteen years when he returned home.

So, when he returned, his mother was aged and she was not keeping well and she was toward the end of her life. And Jaimal Singh Ji Maharaj asked her as to what her desire was.

Now, his mother had this routine of going every six months to this pilgrimage, to Haridwar, and visit the Ganges there. So, she used to do this every six months. But, because she was unwell and she was not able to walk about on her own, nobody had taken or helped her go there. So then, Jaimal Singh Ji Maharaj accompanied her and he helped her to go there to fulfill that desire and then she went there to take a dip in the Ganges. He left her there and sat below a tree meditating.

When he sat below that tree in meditation and when he was contemplating within, he realized that this tree below which he was sitting was none other than his grandfather. And He was quite shocked because his grandfather also used to come to this pilgrimage. So, he climbed that tree and he took out some fresh leaves of that tree and he chewed those leaves. And that tree then withered away. He got his grandfather to be born again as a human being. When one leaves the form of a tree, he usually progresses to higher levels of animals and it takes a while for him to progress to a human form. But Jaimal Singh Ji Maharaj gave him a human birth because only from a human birth can you get salvation.

It is gross ignorance that we do this worshiping of all of these forms, which are below the human form. We are initially born as a stone, and then from there on we progress as trees, insects, animals and, over a period of time, we get the grace of a human form. So, in this form when we start worshiping all those lower forms of life, it is actually reversing our entire progress of what has taken us to get here. Masters, therefore, come to awaken us and tell us that this human form is the penultimate stage of creation. It is the stage, or the door, of salvation. It is only in this form that you can do devotion and you can get salvation, which you cannot do in any other life form.

Therefore, Saints come periodically from time to time to awaken the souls and make them aware of what reality is. This is a very precious opportunity that has been given to you as a human being. And this opportunity now has been given for you to do your devotion and get out of this ocean of life. So, we should have mercy on our soul and we should spend time and, with love and affection, do our meditation, do our Simran and Bhajan because we, otherwise, are lost in our desires of this same world and all our relationships here. And it is only because of these desires that we have to keep coming back into this sorrowful ocean of life. So, it is important for us to do meditation in this life and get our salvation.

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So, this time is very good and we should make the most of this time. We should close her eyes and sit for our meditation.

9

SATSANG
03 Aug 2017 – Afternoon

All This Boils Down To Your Thought — It Is Only About Your Thought, Which You Have To Control

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The paathi sings a Bani by Paltu Sahib...

Guru jo diya hai soyee tu liye rahu,
Guru jo diya hai soyee tu liye rahu,
Usee mein bahut biswash karnaa.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Like I always talk about Paltu Sahib, He was a great Saint Who was from Ayodhya. He was a very fearless Saint and He would say the Truth on the face of it, and He would criticize all these wrong practices that were developed in those days. And, as a result, all those people who were practicing as such started getting annoyed with Him.

These other people got so annoyed and angry at Him that, one day when he was sitting for meditation in the early morning hours in his hut made of straw, they came and they set it afire. So, He left His body in His meditation and He attained Samadhi there itself. But, he had promised one of the villagers that He would be coming to give him initiation.

So, after one month of this incident, He appeared in that village. He gave Satsang also and He gave initiation also. And after that, He again disappeared.

So, this is His Bani, and in this Bani, He has praised His Master~~s~~ and He has said, "From the Master, Who has initiated you, be content with what He has given."

Why do we go to Saints? We don't go to the Saints because we have to get rid of some illness, or get rid of some sorrow, or go for getting some profit in our business or getting some such other material benefit. We have to go there and surrender to Them to get rid of this bondage that we have been perennially in.

So, what is that bondage? What is that illness? We are suffering from the illness of life and death. We have been perennially in the cycle of getting different forms of life and then, again,

dying and then, again, being reborn in this same cycle of life and death. So, we have to go to Them to get out of this sorrow, to get rid of this illness.

When we go to the Master, He initiates us. He connects us with Naam within and He takes on our responsibility. Then, whatever be it here, he never leaves us. He always is by the disciple, even in this life, and even beyond this. The Master does not ask for anything in return for our being given Naam. He doesn't ask for any benefit.

He gives us the Naam Daan, the donation of Naam.

There are so many other donations. We can donate cows. We can donate food. We can donate wealth and there are so many other kinds of donations that can be given. But, all these donations will not get us salvation.

Only Naam Daan gets us that salvation. It is only Naam Daan that can get us out of this sorrow and it is only Naam Daan that can get us reconnected with our Father, God Almighty.

Therefore, the instructions given by the Master when He initiates us, which is to sit for meditation for two and a half hours every day, we should follow that instruction. When we follow that instruction, slowly but surely, our karmas will start getting redeemed as we start sitting for more and more meditation every day. And, gradually, these karmas will get redeemed and our mind will become purer and purer. And, on one occasion, with that pure mind, our attention of the soul will get refocused back to its seat.

But, if we do not leave our longing for all these worldly things and all these worldly desires, and while we pursue all of these desires outwardly we just show respect and only a little bit of love and affection for the Master, we will not be successful on this Path.

Like the foundation of a building is the strength of the structure. A poor one can be a stumbling block for the entire structure.

Like that, faith in the Master is the foundation of devotion.

Hoyegaa bahuth fir sabhadh jo lagaiga,
Hoyegaa bahuth fir sabhadh jo lagaiga,
Chitth kau cheth ke dhyan dharanaa.

So, Paltu Sahib says, "If you follow the instructions of the Master then, one day that treasure of Naam will open up to you. You will go within and that huge treasure of Naam will unfold to you." When you manifest the Naam within, then you get that treasure of Naam. All your wants, all your desires that you have here, all of that gets satisfied. You'll get everything in this world, everything in this Creation.

We try so many different paths and so many different methods to control our mind. The mind, by its very nature, likes enjoyment. It likes that attraction and it keeps seeking for more and more such attractions. So, when it gets the attraction of Naam, then that is the best attraction.

There is so much attraction, there is so much intoxication, and there's so much love in that Naam, which is unparalleled in this whole Creation. And when the mind gets in connection with the Naam and it gets that enjoyment, it kicks off all the other pursuits of enjoyment that it had in this world. And it realizes that it is an element of Brahm.

Outwardly, if you try to control your mind, the mind only becomes stronger and stronger, and one day it shows you that strength and it doesn't leave you anywhere, neither of this world nor of all spirituality. When the Naam manifests within and the mind gets in connection with that Naam, it wakes up. It leaves and kicks off all of its other desires and all other pursuits.

Chathur jo hoyegaa karegaa kasab ko,
Chathur jo hoyegaa karegaa kasab ko,
Bundh hi bhundh samudhr bharnaa.

Paltu Sahib says, "If you are smart, you will do your meditation and you will start collecting that treasure of Naam, drop by drop, and fill that ocean of Naam. And one day, when you have filled that ocean of Naam, it will manifest in the form of a huge wave."

If we look into the history of all Saints and all of the Mahatmas Who have achieved or have been successful in Their devotion, all of Them have done Their meditation regularly and They have spent a lot of time in the night doing meditation. They have sacrificed food and other enjoyments and They have focused on doing Their meditation.

This work of doing meditation is our very own work. It is not the work of others. And each one will have to do this work for himself.

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Swami Ji Maharaj was a ready soul. He had come as a Saint. But, even then, He spent eighteen years in a dark hut and He did His meditation, sacrificing all the other enjoyments.

Even Jaimal Singh Ji Maharaj, when he was in the military, he had to give very long hours of service and, in those days, it was twelve to eighteen hours of service. But, even then, after that, he would sit in a trench made by him and he would sit for meditation there.

That way, if you see other Saints also, Sawan Singh Ji Maharaj used to stand for meditation all night and he would tie his hair up and he would stand with his bairagan and do his meditation.

So, whoever has gone within and manifested that Naam, he has made that effort and he has done that devotion and that meditation. So, all of us also will have to put in that effort.

All of the Saints have worked very hard at Their devotion and doing Their practice. And all of us also have to do this meditation regularly and have to put in hard work.

Now, we cannot try to convince ourselves that this hard work and everything done by Saints is only because They were Saints, that They could put that kind of effort. No, every ordinary human being can do this if he puts in that kind of effort.

We have been pursuing these outward desires of Maya and that comes very naturally to us. Saints say and Masters say that this same effort, which we are putting outwardly, if we start directing it within and focus on our within, then we will be easily successful.

Daas palatu kahein sifath hai surath ki,
Daas palatu kahein sifath hai surath ki,
Aur koi khyal mein nahi paranaa.

So, Paltu Sahib says, "All this boils down to your thought. It is only about your thought, which you have to control."

He says that it is all reduced to your thought. It is our thinking and it is that same thinking of ours that leads us to outward desires and all of our affections and everything that we are pursuing in this world. And it is only about inverting that thinking. If we start inverting that thinking to go within, then success is very automatic and natural.

Masters, to clarify what this thinking process is and what it should be, They give the example of a turtle.

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So, if we observe how turtles get their young ones, the turtles are in the sea, and when they have to lay their eggs, they come on the beach and they lay their eggs and cover those eggs with sand. And then, they go back into the sea. They do not wait there to look after those eggs or warm those eggs or hatch those eggs. They go back into the sea. But, how do those eggs hatch? That is simply because of the attention of the turtles. So, whatever that turtle does, it goes about eating, it goes about swimming, protecting itself, and it does everything in the sea. But, its attention at all times is focused on those eggs, which it has laid in the beach. And it is only with that attention that those eggs hatch and the young ones come from the eggs and they go back into the sea.

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So, like that, we should keep our attention within at all times. Whatever we are doing, our attention should always be within.

It is only on very few occasions that you need that attention, wherein you are doing some particularly intellectual work in your office or you're doing some mathematical things or things like that. That's where you need that attention.

But, otherwise, in most of the other activities, you can manage to keep your attention within, and yet, do that activity.

So, that way, we should keep our attention within on our Simran. That way, we will progress spiritually also at all times and we will also complete our duties in this world and we'll also complete all of our other work.

Daas palatu kahein sifath hai surath ki,
Aur koi khyal mein nahi paranaa.
Santhosh ke ghare se khay ghaj pet bhari,
Santhosh ke ghare se khay ghaj pet bhari,
Swaan ik tu ka ko kethik dhaawe.

Paltu Sahib says, "You should keep your attention focused within."

* * *

He gives the example of King Janak. King Janak ruled the kingdom of Videha as king. He carried out all his duties as a king, but his attention was always inwardly focused and he had his devotion to his Master. And that attention was always kept within while he was doing all of his other activities very successfully.

When King Janak passed away, he had done a lot of meditation and he was spiritually very evolved. And, while on his path within, while he was going on the way, there was this door of hell. So, he stepped into hell and there he saw the suffering of all the souls and everyone was in great hardship and was suffering a lot and he felt sad for all of those souls. So, he asked the Lord of Judgment, "Is there a way that these people can all be redeemed of these sins?"

The Lord of judgment said, "Yes, they can be redeemed of their sins. If someone who has done meditation gives some benefit of that simran, some benefit of that meditation, to them."

So, he sat there for meditation for two and a half hours. He sat there and gave the benefit of that meditation to all of those souls who were there in hell. And he prayed that all of them should get salvation from there. So, as a result of that, all the souls, which were there in hell, all of them got redeemed of their sins. And all of them were brought back into the chaurasi, into the 8.4 million life forms, because you cannot get direct salvation from hell.

Nanak Sahib in His Bani has also mentioned this episode of King Janak and He has said, "Because of one moment of meditation of King Janak, the whole hell got redeemed of all of the sinners there."

And, accordingly, the Masters have adopted the base of Simran, which was used for redeeming all of those sinners from hell, and They have made that Simran as the base of devotion.

The simran that King Janak was doing was vivek simran. That vivek simran is the simran that the soul does, the mind does, when it comes to the Eye Center.

So, when the soul comes up, the attention gets focused to the Eye Center. you get vivek. So, at the Eye Center, that is, at the Sahasdal Kamal, you get the power of discerning and that is the simran that King Janak had.

But, the Simran that the Saints are giving, that is Sar Simran, and They give the Sar Shabd. And so, the power of the Sar Shabd is much, much higher.

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Paltu Sahib says, "However your Master keeps you, whatever your condition is, you should be satisfied and content in that condition."

So, we should be content in whatever condition we are in. We have come into this world with our baggage of karmas and, according to that baggage of karmas, we get our pleasure and we get our sorrow. So, we have to go through that process of that enjoyment and sorrow and be content within that.

Most often, we aspire for more and that leads to our discontentment and we are unhappy and we keep asking for more from our Masters.

So, Paltu Sahib says, "You should be content in what you have because that has come to you as per your own karmas." What happens is that we aspire for more and that leads to our discontentment. We are forever lost in worries and anxiety about that and that keeps us away from our meditation. It keeps us away from our devotion.

If we are content in what we have, then we get better progress in the meditation and in our devotion towards our Masters. So, we should be content with what we have.

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Paltu Sahib gives the example of an elephant. The elephant is such a huge animal and he is chained at the door of his master and he is given food. So, the elephant is content and he is sure that his master will keep giving him food. And, therefore, he does not create a problem there.

He stays there and he is happy and content with what he's getting, and his stomach is getting filled.

Often, our anxieties also lead to illnesses. It also leads to more worries that we carry, and that is something we should avoid by being content in what we are getting.

* * *

As opposed to the elephant, if one looks at a fox, the fox's stomach is much smaller in comparison to the elephant, but he is discontent in what he's getting. And he roams from village to village trying to get more and more food and he remains discontent as compared to the elephant, which stays there at that door and is content.

Santh ki vruthi ajdahaa ki chaahiye,
Santh ki vruthi ajdahaa ki chaahiye,
Chale bin fire aahaar paave.

Paltu Sahib says, "How should your devotion be? Your devotion should be such that you should be in the remembrance of your Master and God Almighty. Be at one place. Be content and do your devotion. It should not be such that you go from door-to-door asking for things and asking for alms or collecting material things while you're doing your devotion."

So, you should be content and do your meditation at whatever place is convenient. Even if it is below a tree, you can sit below the tree and do your meditation and be content in that. The God Almighty never leaves you unattended and hungry. He will always take care of you.

In Sant Mat, asking for alms or asking for such help is forbidden, whether you wear saffron clothes and you ask for food or other things, or otherwise. You should not be asking because that is like taking a debt. It is like taking a loan and you have to come back to redeem it and pay it back.

So, Paltu Sahib says, "The way that Sadhus and Saints should be is that They should be content in Their devotion, wherever They are, and God Almighty will take care of Them.

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He gives an example of a python, which is a huge snake. This python cannot move around, it is not very agile. And as it grows old, it becomes even more fixed to a particular place. But, despite the fact that it cannot move, it is well fed and it continues to get its prey, and God Almighty even takes care of that python.

Sinh aahaar ko karath hai sahaj mein,
Sinh aahaar ko karath hai sahaj mein,
Syaar das bees ghar mood naave.

He gives the example of a lion and the lion, quite easily, gets its prey. Once the lion roars, the animals get scared and they are quite easy to prey on. So, he gets his food easily, unlike that fox which is discontent and keeps running from village to village to fill its full stomach.

Daas palatu kahein aur kuch naa karein,
Daas palatu kahein aur kuch naa karein,
Bhakti ke mool santhosh laavein.

Paltu Sahib says, "We should be content. And contentment is a base for devotion. So, we should be content and we should do our devotion because Saints believe that everything that you are going to get is as per your past deeds, as per your karmas. And that is preordained. You will definitely get it whichever way. So, you should be content in what you are going to get.

And, on the other hand, if you're doing meditation, if you're doing Simran, you're redeeming your karmas by doing the Simran. And, as a result, your Master is happy, God Almighty is getting happy and, perhaps, you may even get more than what is ordained for you.

Therefore, faith in the Master, faith on the Path and devotion, are two basic foundations for progressing on this Path

Daas palatu kahein aur kuch naa karein,
Daas palatu kahein aur kuch naa karein,
Bhakti ke mool santhosh laavein.
Dhrusti kachchap keri dhyaan jo laayiye,
Dhrusti kachchap keri dhyaan jo laayiye,
Andaa surathi se seyi aave.

Paltu Sahib says, "You keep your attention within while you're going about your activities, like that turtle who keeps the attention on the eggs for hatching them. So, while you go around taking care of your loved ones, your children, and your families, and doing all of the other things, keep your attention focused within.

Thaar makari gahe uthari kai aavathi,
Thaar makari gahe uthari kai aavathi,
Ulati ke thaar gah feri jaavai.

Paltu Sahib says, "As you progress on your devotion, the state you achieve is like that spider, which takes out the thread and it makes a web from that thread. It climbs on that and it can travel on its own thread.

So, once we have manifested the Sound and the Light within, then the soul travels on that Sound and Light within.

Chetukaa giraa jyon alakh ke pachch ka,
Chetukaa giraa jyon alakh ke pachch ka,
Jamaa par beech mein ulati dhaavae.

Paltu Sahib gives the example of the alal bird. This alal bird reference is there in Kabir Sahib's Anurag Sagar. And, otherwise, this reference is not there in other Scriptures or other books. Kabir Sahib has also explained this bird. And the uniqueness of this bird is that it is always in the sky, it never comes on the ground. And the male and female, both are up and manage to live in the sky only by flying, and they lay an egg also in the sky only while flying. The egg also hatches on its way falling towards the ground. The young bird also comes out of that. It develops its feathers and wings and it develops its feet while it is coming down. And, when it is close to the ground, it realizes that it is not something that belongs to the ground and it inverts and turns and flies back.

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So, the example of this bird is akin to those souls who are doing their meditation and who are successfully on the Path of meditation. They ride on the Sound Current. They realize that they are not from this world and that they have to go back to God Almighty because the soul is an element of God Almighty. It is the daughter of God Almighty. It is encased in this body here, but this body doesn't belong to it and it doesn't belong to this body. It doesn't belong to this world. Its True World and True Home are back with God Almighty. So, that is the realization of the soul.

Daas palatu kahe brungi jo keet ko,
Daas palatu kahe brungi jo keet ko,
Dheth jiyaayi thyon chith laavein.

Another example given by Paltu Sahib is that of the mason wasp. This is also a very unique insect. It does not lay its own eggs, but it has young ones. This reference has also been made by many Saints.

So, this mason wasp is a very unique insect. What it does is, if we observe some of these windowsills, it gets wet mud and it makes small chambers there in some of the corners of these windowsills or door frames. And then, it goes and fetches these young caterpillars from trees.

First, it injures the caterpillar, making it half dead so that it doesn't escape. And it keeps each of these caterpillars in each of these chambers that it has made. Then, it seals the chambers so the caterpillars are inside. And then, it makes its sound and makes them listen to the sound.

So, those caterpillars, which are there within, they are in these sealed chambers. So, every day, early morning at four o'clock, the mason wasp comes and makes the sound. And it makes them listen to its sound.

Now, those caterpillars that pay attention to that sound start transforming into the form of that bee. They start getting their wings and they start getting their legs and they transform into that bee. And those which do not listen to that sound, they die and perish within that chamber.

* * *

So, Saints are like the mason wasp. They initiate souls, They awaken the souls, and They give them initiation of the Naam, of the Sound Current. And They teach them how to do their meditation and how to go within. And, when the Sound is manifested within, then those souls are transformed like the Masters Themselves.

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Kabir Sahib gives the example and He says, "Saints are better than the philosopher's stone." The philosopher's stone makes and converts iron into gold. So, whatever you touch with it turns to gold. But, it does not make that iron or gold into a philosopher's stone.

Unlike that, Masters have the capability of making the other person into a Master. So, with Their Grace, those people who come in Their contact and those people who follow Their Teachings and do the meditation and follow as They have taught, they get transformed and become like the Saints themselves.

Daas palatu kahe brungi jo keet ko,
Daas palatu kahe brungi jo keet ko,
Dheth jiyaayi thyon chith laavein.

Radhaswami.

10

Meditation Talk
04 Aug 2017 – Morning

You Are Not This Body — This Body Is Just A Temporary Place That Has Been Given To You To Redeem Your Karmas

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SANT MAT IS THE PRACTICE of Surat Shabd. Earlier, for all these souls, there was no And, Pind, or Brahmand. These three worlds were not there and all the souls were within the embrace of the God Almighty and they were blissful and they very happy there. God Almighty thought on His own to make more creation and He created a power, which was the Sound Current. And this Sound Current came down from God Almighty Himself. It resonated from there and It set all these planes below. It created this And, Pind, and Brahmand.

After this creation, Niranjan did austerity for seventy chaukriyugas and he prayed for souls to be given to him who would be living in these worlds. So, God Almighty fulfilled his wish and He gave him the souls who were in the Sunn. And from there, these souls were handed over to Niranjan. But, God Almighty told Niranjan, "On your own, you will not be able to create this." So, He created one more power and that power created was Maya.

Thereafter, Maya and Niranjan came with these souls and Niranjan explained to Maya how this creation had to be made.

And, after explaining, he said, "You should not let anybody know about me." And he, thereafter, went and sat for meditation in Sweth Sunn.

After that Maya came further down and at Jhanjari Dweep she started this creation. And there, in four parts, she created these 8.4 million life forms and these souls were put into these life forms. Then, within each form, Niranjan sat as the mind and he was there in all the life forms and Maya came in the form of these five vices, which are lust, anger, attachment, ego, and greed. And thereafter, under the influence of these, the soul got attached to the mind and started doing activities and, as a result, it got entangled here in these worlds.

So, therefore, Masters, come and explain to us, "You are not this body. This body is just a rental place that has been given to you to redeem your karmas. You are not of this place. You belong elsewhere." They explain, "You are the soul and you are the daughter of God Almighty and that

is your True Home. You do not belong here. And, till you go back, you will not get the bliss that you have enjoyed there."

Masters come and explain the Surat Shabd Yoga, which is the teachings of the Sound Current because the soul has to go back on this same Sound Current which has created all of these creations. And riding on these Sound Currents, it has to go back to God Almighty. This Path of going back to God Almighty is not a creation of any person. It is the Creation of God Almighty Himself. And it is as old as this Creation. This path has been kept within the human body to go back to God Almighty. And riding on these Sound Currents, the way the soul has come down into this creation, it will go back on the same Sound Currents back to God Almighty.

So, we should try and do as much meditation, Simran, and Bhajan as possible so that we can develop our devotion and go back to God Almighty more expeditiously. We are able to redeem our karmas when we are doing our meditation. And if we do not do that, then what happens is, this burden of karmas weighs upon us, and then we have to redeem it in the form of illnesses or other ailments or other sicknesses. So, we should do as much of meditation as possible.

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In the morning the mind is quiet and we should make the most of this time. And a quiet mind is able to meditate better. So, we should use this time and sit for our meditation.

11

Meditation Talk
04 Aug 2017 – Afternoon

God Almighty Is Within You — You Don't Have To Go Outside To Search For Him

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ALL SAINTS HAVE BEEN TALKING about the true worship. What is true worship? It is the Simran and it is the Dhyan Bhajan, and it is the worship of Naam and the contemplation of the Master within, which is true worship. The Sound Current, which is emanating from God Almighty Himself, comes down through all the planes and is resonating at the Eye Center. That Sound Current, which is coming down from God Almighty Himself and coming down all these planes, is connected to the soul and resonating at the Eye Center. The soul goes on the same Sound Current, plane-by-plane, and goes back to its True Home, to God Almighty.

This Path of going back on the Sound Current has been made by God Almighty Himself ever since human beings have been created. And, therefore, the true worship of God Almighty is to do the practice of Surat Shabd Yoga.

Saints say, "God Almighty is within you. You don't have to go outside to search for Him."

Various other practices require or have God Almighty staying or residing within the forest, or they believe that God Almighty rests above the seven skies.

But, Saints say that God Almighty resides within you and the Path to go back is within. You should do your practice to go within. And this you can do while you take care of your families, children, and go about your routine livelihood. You don't have to leave your house or go anywhere outside in search or in pursuit of meeting God Almighty.

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When Sawan Singh Ji Maharaj wrote a letter to Jaimal Singh Ji Maharaj, (this was when he was doing duty in the military), the duty was very onerous and more than twelve hours of duty was demanded of people. And after doing all of that, when he sat for meditation in the night after coming back, he used to feel very tired. So, he wrote a letter to Jaimal Singh Ji Maharaj requesting that he give his resignation from his job because of his difficulty in doing meditation and, instead, he requested that he come and do seva in the ashram and do the meditation there.

But Jaimal Singh Ji Maharaj wrote back and He said, "Son, if you do this, then you will have to, perhaps, take another life, another birth, because some of the karmas that you are going to redeem are going to get redeemed in this way, the way you are going about it. Otherwise, if they remain, then you'll have to come back to redeem those."

So, we all know that Sawan Singh Ji Maharaj did his full duty and he retired from the military service. Whereas, five years before that, Jaimal Singh Ji Maharaj had already made him His heir and had asked for him to continue. But, despite that, he continued and completed his service and duty.

So, in those five years also, he used to go to the ashram on a monthly basis and he would initiate souls also, but he continued to perform his duty. And, only after his retirement, he left it.

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Therefore, the Masters say, "You have to perform your duties. You have to carry out your livelihood and perform your duties in your respective homes. And while you're doing that you should do your prayers. You should offer your worship to God Almighty and you should go within."

It is the principle of Sant Mat that you should use your own hands and earn your own money and you should not ask for others to give you alms or give you help. You should earn for yourself. And then, with that money, it should be enough to fulfill yourself and your family and dear ones, and also offer it, if required, any help that you might have to offer to others. And then, while doing this, you have to do your duty of worshiping the Master and God Almighty. We should do our worship regularly. We should do our practice regularly. And, as we do our Dhyan Bhajan, we should try to progressively increase the time that we are sitting for our meditation. And we should also, continuously, work towards having faith in our Masters. And with a firm resolve and a firm faith in the Master, and progressively increasing the time that we give for meditation, we will definitely be successful on the Path.

So, when we sit regularly like that and we pray to our Master, the Master is not far away. He is sitting within you and He is seeing you and He will definitely shower His Grace on you.

If there is a 'closest relationship', that relationship is with the soul and the Master, the disciple and his Master. And we have to only have a firm resolve and have faith and devotion at His Feet.

So, for doing that worship and praying to Him we don't have to leave our homes. We don't have to do anything or go outside in the jungles or forest or do any austerities. We have to carry on our livelihood and do our worship from our homes.

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So, the time is good and we should make the most of this time. We should close our eyes and sit for meditation.

12

SATSANG
04 Aug 2017 – Afternoon

The Entire Life Of A Human Being Is Based On Company And Influence

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The paathi sings a Bani by Sant Surdas...

Chaadi man har bimukhan ko sang,
Jinake sang kubuddhi upjaath hai
Parath bhajan mein bang.
Chaadi man har bimukhan ko sang,
Jinake sang kubuddhi upjaath hai
Parath bhajan mein bang.

THIS IS THE BANI of Sant Surdas. Before I take the Bani, I pray at the Feet of SomAjaib Who have made this poor person capable of doing Seva. I got the opportunity of doing seva of Somanath Baba Ji for only three years, and of Sant Ji for eleven years. The two great Saints have molded this soul, this poor soul; otherwise, I was not capable of doing anything.

Somanath Baba Ji gave me the principles of Sant Mat. And He made me do Simran. And the experiences that He gave me were great, were very divine.

I used to do the night duty in the ashram and walk and guard the periphery of the ashram. And then I would do seva in the fields in the daytime. I used to sleep only between two and six in the afternoon. The seva He took in this difficult night duty was over a period of about one and a half years. As I would do that seva of walking on the periphery, I used to do Simran. He got me to do that Simran and He took that difficult duty from me. Otherwise, it was very difficult to do it. He made me capable of doing it. And, in about one and a half years time, because of doing that regular Simran in the night while doing the duty, my soul started going inwards.

So, Baba Somanath Ji set the shape of this soul. He set everything right for me and He got me to do Simran.

Later, Sant Ji gave me a lot of further help on this Path. He asked me to come and do seva in Andhra Pradesh and He did not just ask me to come and do seva, but He helped me in all possible ways. He helped me in every possible way. He helped me spiritually. He helped me by

giving me wealth to do this, and in all other ways that one could possibly imagine. And, even today, He is helping me.

So, today, it is only because of these two great Saints that I am sitting here and trying to explain, in bits and pieces, about the Sant Mat and the Bani.

So, this is the Bani of Sant Surdas. It is well known that Surdas Ji used to be a devotee of Lord Krishna and He has written about him. But, less is known about His experiences in Sant Mat, where He met His Guru, Nabhadas, and He was initiated and He did His practice on the Sant Mat.

He was unlike the other sannyasis who have more outwardly appearances. He had a true longing for God Almighty and to go within. He was a Sarayu Brahmin. He had great love and affection for Lord Krishna. At a very young age of twelve years, he took to austerity and he went and stayed in a hut by the river. So, he used to spend his time in this devotion of Lord Krishna and he would go and ask for alms from only one or two houses. And with whatever little he would get, he would come and prepare his food out of that and sit in devotion of Lord Krishna thereafter.

So, when he was around sixteen years old, he had gone to the village to ask for alms, and at that time, a young girl gave him some flour in his bag. So, he took that alms from that young lady and he came back. Now, after he cooked his food and when he sat for meditation, contemplating on Lord Krishna, that girl's image kept coming into his mind who had given him that provision. And then, he kept trying again to contemplate on Lord Krishna. But, again, the image of that girl kept coming into his mind. So, he, thereafter, got up, went to a shop in the village and purchased two needles. And then he took out his eyes with both the needles. Thereafter, he was called 'Surdas'. He was not blind from birth. But, because of this situation that had happened, that he had blinded himself, he was called 'Surdas' thereafter.

So great was his devotion to Lord Krishna that, in his state of blindness, wherever he would walk, if there were thorns on the way, or if there was some well on the way, or if there was some ditch on the way, Lord Krishna would come himself and give him direction to walk around it. So, in that state of affection for Lord Krishna, in that state of meditation, he had been able to gather the attention of his soul at the Eye Center and he had reached the level Sahasdal Kamal.

In Sant Mat, initiation is not given to blind people because they are unable to see the Master and contemplate the Form of the Master within. But in the case of Surdas, though he was blind physically, his Inner Eye had opened and he was at the level of Sahasdal Kamal. That is why Nabhadas gave him initiation.

So, this is the Bani of Surdas. In the Bani, He says, "Keep a distance from those people who are not devoted to the Lord."

It is well known that the company of others has deep influences on us. And, according to the company we keep, so our mind becomes, and we also start behaving like those people in whose company we stay. The entire life of a human being is based on company and influence. Throughout, from the time of birth till the end, one is driven by the influences in the company that one keeps.

Right from birth, we are influenced by the company we keep. When a newborn baby is born, he learns from the first company of his parents. And he learns to talk and behave from his parents. He learns to have a lifestyle according to the lifestyle of his parents.

So, accordingly, if we wanted to go on the path of spirituality, we have to seek the company of people of spirituality, of those people who are imbibed in spirituality. If we leave the company of those people who are in spirituality and instead keep the company of unscrupulous people, then gradually, we will lose that influence of devotion and spirituality, which we are trying to imbibe. And we will be influenced by such unscrupulous people and imbibe their qualities. If we keep the company of such people, those people who are far away from spirituality, such people don't even like to see other people who are doing devotion and who are having a spiritual pursuit.

Therefore, when we are treading this path of spirituality, we should also be mindful of these nuances of keeping proper company and keeping away from unwanted company.

Kahaa hoth pay paan karaaye,
Bish nahi tajath bhujang.

He gives the example of a snake. He says, "If you feed milk to a snake, that milk is supposed to be like a nectar to the snake, but instead when the snake drinks that milk, he develops more poison and that milk gets converted into poison."

Similarly, if you try to influence unscrupulous people or people who are highly materialistic and are nowhere near spirituality, it will have the same or similar influence on them also.

This is an incident that happened near Anantapur and there was this family. It was a poor family, and though they did not have too much money, they had built a hut a little on the outskirts of Anantapur. And there was this wall and it was covered with hay, and they made a hut out of it.

Now, on the other side of the wall, there, gradually, termites had built an anthill, and that anthill had grown quite a lot and there were all termites inside that.

Now, following those termites and eating those termites, a snake had come into that anthill and it used to stay there. This family used to stay adjacent, just behind the wall. They used to often see this snake coming and going, and they started offering it milk, they started offering flowers to that snake. And that snake also got used to them. As a result, that snake would keep coming

into that house and it lived quite normally along with them. So, while they slept, it would be there in the house. It was a very big snake. It was nearly about six, six and a half feet. It was a cobra. And these people used to keep offering milk and things like that.

Now, as a snake, it would come to eat those frogs or it would come to eat those rats, which possibly would be there in that hut. Otherwise, there was nothing for it there.

Despite all of this, it so happened one day that that snake bit the entire family. Now, in this family, there were five children − four boys, one girl − and the parents. So, all of them died because of that snake and it bit all of them.

So, this feeding and this giving milk and flowers and all of that is of no consequence.

So, Surdas Ji also says, "Giving milk to a snake, it is only increasing the poison in the snake. Otherwise, you're not going to be able to change the habit of the snake."

Kahaa hoth pay paan karaaye
Bish nahi tajath bhujang,
Kaagahi kaha kapoor chugaaye
Shwaan nhavaaye gang.

Then Surdas gives another example. He says, "If you feed camphor to a crow, even though the incense is good, if you feed camphor to a crow, he is going to go in filth and he's going to eat rotten things only because that is his nature."

It is also similar to washing a dog with shampoo and soap and doing all of that and cleaning him. After the bath, he is going to go and lie down in the mud and play there. This is the habit of dogs in the villages. How much ever you bathe them they go and play in the mud.

Of course, those who have pets at home, that's a different story because then they are used to sleeping on the bed and being kept very clean and all. So, it doesn't apply to them.

Kharko kahaa argazaa-lepan,
Markat bhooshan ang.

He gives another example of a donkey. Even if you put sandalwood on a donkey and you give him a clean bath and all, even then he is also going to go back after the bath, lie down, sleep on his back, and then get the mud on his back.

Like that, similarly, if you give a precious necklace to a monkey, he is going to bite it and break it and throw all the pieces of that.

So, likewise, all these unscrupulous people or people who are not into spirituality, whatever we do there is going to have a different effect on them.

There is this story in Ramayana also. After the war with Ravana, when all returned to Ayodhya, the army of monkeys, everyone, was given a reward. All the monkeys were given a reward. Only Hanuman was not given anything.

So, Sita felt a little shocked with this because she was the wife of Lord Rama and she said, “Hanuman had played such a major role in that entire war. He had jumped across the Indian subcontinent into Lanka and then he had destroyed Lanka and gone back and had played such a pivotal role. But you have not rewarded him?” So, she could not stand this. And so, what she did was, she took out her own necklace, which was full of precious stones, and she gave that as a garland to Hanuman.

So, as soon as he got that necklace, Hanuman climbed on a high place, and then he broke that necklace and then he took out each pearl from that necklace. He would look at that pearl, bite it, and throw it away. Then he would take the next pearl, see it, and then bite it and throw it away. So, he accordingly, took out each pearl and he looked into the pearl, bit it, and threw it off, and that way he destroyed that complete necklace.

So, Sita was completely aghast with this and she asked Lord Rama, "Why is he behaving like this? I gave him such a precious necklace.”

So, Rama started laughing and he told her, "See, in each pearl, he is trying to see Lord Rama and Sita. If he is not able to see Lord Rama and Sita in each pearl, he is throwing each pearl away and he is saying that it is of no use."

Even Lord Sugriva, he was also a fellow in the army. And Lord Sugriva also rebuked Hanuman and he said, "What are you doing? You are throwing all these precious pearls away?"

Hanuman said, "But I am not seeing Rama and Sita in any of these pearls. So then, what use are these pearls to me?"

So, when Sita heard this, she asked him, "Why are you doing this?"

So, Lord Rama explained to her, "He has Rama and Sita in his heart and he already has it in his heart and, therefore, all these outwardly things are of no use to him. That is why it is of no value, no meaning, to him."

So, she asked Hanuman as to whether he really had Rama and Sita in his heart. So, what he did was, he tore open his chest and he showed them, and there they saw and they had the Darshan of Rama and Sita, who were there in his chest.

Kharko kahaa argazaa-lepan,
Markat bhooshan ang,
Gazako kaha nhavaaye saritha

Bahuri dharai khahi chang.

He gives another example of an elephant. If you take an elephant and give him a bath in a lake, even if you give him a bath for two hours, when he comes out of that lake, he is going to take the mud and all the dust in his trunk and put it on his back and, again, get himself covered in dust.

So, therefore, if we try to influence such people, who are otherwise lost to spirituality, and they are too tied up in their own materiality, this is what happens.

So, therefore, Surdas says, "You stay away from such people who do not have God Almighty in their heart, or who do not have devotion in their heart."

Phaahan pathith baas nahi bedhath,
Reetho karath nishang.

It is like in a rock, we cannot put a fragrance. It will not accept that fragrance. Like that, for such people, we will not be able to influence them by getting them to imbibe devotion.

Phaahan pathith baas nahi bedhath,
Reetho karath nishang,
Surdas kal karee kaamari,
Chadath na doojo rang.

He gives another example. On a black-colored blanket, if you try to put another color, it will not show that other color. It will continue to remain black.

Unlike on a white blanket, you can put other colors and it will get the effect of those colors.

Like that, if you try to influence these people with talks of devotion, it is not going to have any effect on them.

Murali dhun gaaza,
Soor surathi sar saaja.
Murali dhun gaaza,
Soor surathi sar saaja.

Now, Surdas Ji is talking about an inner experience. And, with this, one can realize how much progress He has made within.

So, he says, "When my soul went into Bhanwar Gupha, I could hear the sound of the flute and it was such a melodious sound. It had limitless bliss in that."

Nirkhath kawal nain nabh oopar,
Shabadh anahadh baaza.

Nirkhath kawal nain nabh oopar,
Shabadh anahadh baaza.

He says, " When I went into the eighth level, I could hear the Anahad Shabd and, with that, my mind was completely lost in that Sound."

Below the Eye Center, there are the Das Vidhi Nad. There are several Sound Currents. But, those Sound Currents do not have the power to attract and pull the mind as the Anahad Shabd does. Once the mind listens to and manifests the Anahad Shabd, it gets connected with the Anahad Shabd, and then is not willing to go elsewhere.

Sun dhun meil mukar man maanjha,
Paaya ami ras jhaanjaa.

Once the mind gets connected with the Anahad Shabd, it is not from one life, but from all our previous lives that all our karmas get cleaned out and the mind becomes as crystal-clear as a mirror. So, only Sanchit karmas are left, which are stored in the Brahm. Other than that, all the other karmas, which have an impression on the mind, all of those get cleared once it gets connected with the Anahad Shabd. There, once it becomes pure and sublime, it realizes that it belongs to the Brahm. It is an element of Brahm and it doesn't belong here.

Surath sang shodh sat kaaja,
Lakh lakh sabhadh samaaja.

When the soul reaches there, it sees that there are so many thousands of the pure souls who have gone and who are sitting there, and they have all made their efforts and they have all gone and reached that level.

So, a lot of rishis and munis who have done very difficult pranayamas, and a lot of yogis who have done a lot of austerity, they all are in that plane at that level. Only very, very few rishis or munis go up to the Brahm level. Otherwise, most of the yogis are at this level of Sahasdal Kamal.

So, with the Grace of the Master, when one reaches the Sahasdal Kamal, he sees that all of these mahatmas are there, there are hordes of such mahatmas there. All of them are quite happy there. They have no problems and they have no pain or sorrow. They are in a state of happiness there. So long as their karmas are there, they will be at that place. But they are not out of the realm of karma because Sanchit karmas are still there. They still have a stock of that and the mind is still there.

Ghat ghat kunj punj jaha chaajaa,
Pind brahmaand biraaja.

So, Surdas Ji says, "The Brahmand is also within us. Sach Khand-Sat Lok is also within us. By

making efforts, we should go in and we can see all this for ourselves."

So, one may imagine that to see this, one has to get into the level of the sky and then he's able to experience all these inner planes, which are outside of the body, or above. But, it is not so. All these planes are within the body, above and in the temple area. All these planes and this entire Creation are there itself. So, one doesn't have to go out of the body to see this.

Fod aakash alalpach bhaaja,
Ulat ke aap samaajha.

So, He gives the example of the alal pakshee, the alal bird again, and he talks about Brahmand. So, He says, "Once the soul reaches Brahmand, it is like the alal bird, which never comes on the ground. It is always in the sky. It lives, and its progeny, everything, is all in the sky only, and it never comes into or never touches the ground.

Like that, is the state when we go into the Brahmand.

So, the alal bird is a mythical bird, the reference of which is only in Sant Mat. It is a bird, which stays in the sky and lives there, eats there, and has progeny there also. It lays the egg in the sky, and as the egg falls towards the earth, it hatches also, and the young one comes out and grows its wings and feet. And, before it touches the ground, it realizes that it has to stay in the sky and not on the ground. And it turns inwards and goes up again.

So, like that, those Who are Mahatmas, Who are Saints and Mahatmas, that is how They live in this world. When the soul crosses Par Brahm, it realizes that it belongs to Sach Khand-Sat Lok and it has a true longing to go back to its own home.

Fod aakash alalpach bhaaja,
Ulat ke aap samaajha.
Aise surat nirakh niachhar,
Kot krishn thah laaja.

Surdas Ji says, "When the soul goes into Bhanwar Gupha, it listens to the melodious flute there. The sound of the flute is so intoxicating and is so melodious that lakhs of Krishnas who play flute will be put to shame by the sound of the flute there."

Surdas Ji says, "Below the eyes, it is called Kshar. And above the six levels below the Eye Center, and from the Inner Eye to the Par Brahm, it is Akshar. And, from the Par Brahm to the Bhanwar Gupha, it is called Ni-Akshar. And, after that, it is called to Sahaj." So, these are the different states that the soul goes through, and these are the different states of these creations. After the Sahaj, it goes into Sach Khand. And there, it bows to God Almighty.

So, Surdas Ji says, "I have crossed Kshar, Akshar, Ni-Akshar, and Sahaj, and now I pray to You

at Your Feet."

So, the Path of the Masters is the Path of Sahaj. It is the Path of the birds.

Surdaas saar lakh paaya,
Lakh lakh alakh akaaya.
Satguru gagan gali ghar paaya,
Sindh mein bundh samaaya.

Surdas Ji says, "With the Grace of my Master, I have crossed the And-Pind-Brahmand and have gone into Sach Khand-Sat Lok. And, like a drop in the ocean, I have now merged with the Ocean of God Almighty.

So, with this, we come to know that Surdas Ji was a Saint and He had reached Sach Khand. But outside people and many followers believe that Surdas Ji was a devotee of Lord Krishna, and that is the limited knowledge that they have of Him.

Likewise, they also believe that Mira Bai was also a devotee of Lord Krishna. But She had gone and got initiated by Ravidas Ji. She was also Saint. She had gone to Sach Khand-Sat Lok.

Likewise, in U.P., Tulsi Das was there. Tulsi Das was a devotee of Lord Rama and people believed Him to be a devotee of Lord Rama. But He was a very thorough, devout person and He also had inner experiences. His friend was Nabhadas Who was the Master of Sunderdas Ji. And later, He went and got initiation from Nabhadas and He also became a great Saint and He went within.

He wrote the Ghat Ramayana, which talks about the entire philosophy of Sant Mat. It is entirely based on the within. But, when He publicized His writing, it was thoroughly opposed by those people who were all idol deity worshipers in that period. And, as a result, he had to keep those writings secret.

And, later, he had to reincarnate as Tulsi Sahib, Who then wrote it out. So, Tulsi Das then, after having all this opposition, He wrote again on Ramayana itself.

So, when the souls are pure, even if they are on a different path, God Almighty brings them in His fold. He gives them and shows them direction and brings them to a True Master.

Even Namdev Ji, he was also a great soul, but he also got on a different path and he also became a devotee of Vithal, who was a deity of Lord Vishnu. And he was also very pure soul and he was quite devoted to Vithal who used to give him darshan three times a day, every day. And it was Vithal only who then directed Namdev that he should go and seek a True Master. And, on his direction then, Namdev Ji went to Vishoba Kechar and he got initiation from Vishoba Kechar, Who was a Saint. And that's how he then progressed within.

Surdaas saar lakh paaya,
Lakh lakh alakh akaaya.
Satguru gagan gali ghar paaya,
Sindh mein bundh samaaya.

Radhaswami.

13

Meditation Talk
05 Aug 2017 – Morning

Pralabdh Karmas Cannot Be Changed, Cannot Be Postponed, Cannot Be Procrastinated

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KAL, IN THIS CREATION, has kept karmas as the main essence. And, as per the karmas, and as per the deeds that one does, the soul has to come, accordingly, and redeem those deeds.

Deeds are of three types. The deeds that have been given to us, whatever we are doing during this lifetime, those deeds are called Kriyaman. Of the deeds that we have done after this human life, some of these deeds are stored in the Brahm. These are called Sanchit karmas. Because if there are no deeds of a person, if there are no deeds and he has redeemed all his deeds, then they* do not want the soul to go out of the compound, so they store these deeds. And in such eventualities, they give those Sanchit deeds to that person. And the third is the Prahlabdh karmas. The Pralabdh karmas, or the fate deeds, are the deeds given to us at the time for forming our lifespan. These are from the past Kriyaman deeds that we have done. Almost seventy-five percent of these would be from the Kriyaman deeds that we have done earlier, and about twenty-five percent would be from the Sanchit deeds that are stockpiled in the Brahm.

**Dharam Raj* and *Chitragupta* are the agents of Kal who are responsible for the storage and distribution of the karmas to each soul.*

So, on the basis of those Pralabhd karmas, this body is given to us. And it is these Pralabdh karmas, or our fate deeds, that determine our life and the body. So, accordingly, we get our intellect, we get our thought processes, all the gains that we have in this life or the losses that we have, the joy that we have, the sorrow that we have, and the appreciation or the criticism that we get, all of that emanates from the Pralabhd karmas that have been set out for us. Everyone has to redeem these Pralabdh karmas. Whether it is an ordinary person or a mahatma or even an incarnation of a god or a lord. Everyone has to enjoy or suffer the Pralabdh karmas and redeem those in this life.

So, the Masters say, "Whatever is written in your fate, whatever Pralabdh you have, it cannot be changed, it cannot be postponed or procrastinated, it is definitely going to occur at that particular time. And one cannot escape that."

Even as we see in the Ramayana, Lord Rama was the son of King Dasharath. King Dasharath decided to hand over the throne, pass the throne, to Lord Rama and he summoned Vashisht. Vashisht was a very world-renowned muni and he had the knowledge up to Brahm. He was also the human son of Brahma himself. So, he was a very sound muni and he had complete knowledge of everything. And he determined the time; he set out the time of 11:20 on the following day, as the best time for handing over the crown to Lord Rama by Dasharath. But then, as fate would have it, that was the very time that, according to the fate of Rama, he had to go into the forest. He could not get the throne and instead he had to go into the jungle and stay.

It was in Rama's fortune that he had an exile of fourteen years. And so nothing could change that. Even that time set out by such a great muni could not change that.

Therefore, even Saints do not disturb the Pralabdh karmas of the disciples because if They set aside some of these Pralabdh karmas, then the person may have to come and take birth again to redeem those. They, of course, shower Their Grace and They reduce the extent of that karma, the burden of that karma.

Therefore, Mahatmas say, "Whatever is ordained and whatever fate has set out for us, that is going to happen. And we have to, accordingly, redeem those deeds which have been given to us."

So, therefore, we should not be too worried and take tension from all of this and we should go about our life the way it is set out for us. We should spend more and more time doing our meditation and Simran. So, there is no point worrying about it and carrying anxiety about it and thinking about our problems or about all these issues. Mahatmas have said, "Even if you think one hundred thousand times of what could be possible, what is going to happen is definitely going to happen. So, you cannot change that by carrying anxiety about it or carrying tension about it."

Therefore, instead of carrying that anxiety all the time in our mind, and carrying all those thoughts in our mind, it is better that we use that time for doing Simran. Because by doing Simran you develop that strength to withstand all those kinds of karmas and whatever is there fated for you. You are in a much better position to withstand all of that.

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So, the atmosphere is very good and we should make the most of it. We should close our eyes and sit for meditation.

14

Meditation Talk
05 Aug 2017 – Afternoon

Whatever Ripens Slowly Is Sweet

ALL SAINTS HAVE TOLD US that this body, this human body that is given to us, is a living temple. In this temple, the atman is there, the soul, the Sound Current, and God Almighty, all are contained within this temple. The path of going and meeting God Almighty is also within this temple. And it is explained during initiation as to how that path is.

A lot of holy Scriptures and religious books give recognition to the fact that God Almighty is within the human body. However, the path to go and meet God Almighty is not known and there is not much written there.

But, Saints often say this in Their Satsang and They tell us about this Path — that by doing Simran and doing Bhajan we leave the nine doors and go to the Tenth Door. And, thereafter, the Path opens up for going back to God Almighty. This Tenth Door is often referred to as the Third Eye or the Shiv Netra, or the Door of Knowledge, and in various other manners. So that is the Third Eye which is referred.

When we go there, we get this power of discerning completely. The soul is also residing there at the Third Eye. The soul is in the form of Light and Sound, but we can go there and we can, through our attention, see for ourselves our soul. When we go there and see our soul, we realize that we are not this body. We are the power of this body. Once we see our soul there — we realize this and we get the power of discerning — this duality ends there. Then we come to know about the soul. We see the soul for ourselves. But the true realization happens after we cross Par Brahm.

At the Par Brahm, when we take a holy dip in the Mansarovar, the soul becomes pure and it gets rid of all its coverings and it has the bright luminance of twelve suns. So, in Sant Mat, that is the true realization of the soul at the Par Brahm.

However, in the Scriptures and most other holy books and writings refer to the awakening and seeing of our own soul and the knowledge that we get there as the realization. But, to reach the Tenth Door, we have to constantly practice. We have to make efforts to go there. And each one of us has to make that effort. We cannot simply ask for mercy and try to reach there.

All Saints have made a lot of effort in opening that Tenth Door and going there. So, we also have to make our efforts to reach there.

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At the time of Jaimal Singh Ji Maharaj, some Vedantis came to Him. They were having a debate and the practice of Naam was also new in those days. So, these Vedantis came to Jaimal Singh Ji Maharaj. They had some debate and They had wanted some clarification and asked Him to clarify.

So, Jaimal Singh Ji Maharaj then, according to Sant Mat, explained the matter, and with that, the debate was resolved and whatever doubts they had were resolved.

One of the Vedantis there insisted for being given initiation right away, but Jaimal Singh Ji Maharaj told him that he should listen to Satsangs and understand more on the Path and then take initiation.

However, that Vedanti insisted that he be given initiation there itself. So, he was adamant and he insisted on initiation.

Jaimal Singh Ji Maharaj gave him initiation thereafter. And then, the Vedanti went and did his practice also for about two, two and a half months, and he used to sit for quite some time also for meditation. But, so soon for getting progress is difficult. And in a matter of about two months to two and a half months, he lost faith in his Path and he felt that it is better to do pranayamas rather than doing this Sahaj Yoga. So, he did pranayamas for another five, six months. But even in the pranayamas, he was not successful in going within. So, finally, he got frustrated and he came back to Jaimal Singh Ji Maharaj. And he said, "Look, You told me during initiation that all these things would happen, it would go like this and we would see all these things within, but nothing of that has happened. My soul is not going within. So, You shower Your Grace. You do something and show me within."

So, Jaimal Singh Ji Maharaj told him, "It doesn't happen like this. You have to do your Simran. You have to purify your mind. And once your mind is pure, you will start getting those experiences. So, you do your meditation."

He was very egoistic. So, he left from there. And he felt that there were other people around him when he was having this conversation, so perhaps Jaimal Singh Ji Maharaj didn't want to give him these experiences in their presence. So, he went away from there.

Now, Jaimal Singh Ji Maharaj used to go to collect His pension money once a month. So there, on the way where Jaimal Singh Ji Maharaj used to go, the Vedanti waited on that particular day. And when Jaimal Singh Ji Maharaj was coming, he came and met Him. And he said, "You please give me some experience within. You show me something within, please."

So, Jaimal Singh Ji Maharaj told him, "This is not the way you should do it. It is not correct to do it like this and you should do your normal meditation and get your experiences in the normal way."

But, he was very adamant and he did not listen and he kept insisting.

So, finally, Jaimal Singh Ji Maharaj felt, "Okay." He told him, "Go sit below the tree."

Then Jaimal Singh Ji Maharaj gave him some attention and his soul immediately went up and then he could hear thunder and he could see a lot of light within and he got a lot of those experiences within. But because of the soul coming up so fast, which is not the normal way of the soul to progress within, he had to suffer a lot. It is like a death experience where the soul comes out of the body, so he could not bear that pain and he started trembling. So, he started again requesting Jaimal Singh Ji Maharaj to bring his soul down because he could not stand the Luminance inside. He could not stand the Sound inside and the pain that he was going through. So, he asked and prayed to Jaimal Singh Ji Maharaj to bring his soul back.

So, Jaimal Singh Ji Maharaj brought his soul back into the body and he was trembling a lot. And then Jaimal Singh Ji Maharaj said, "Now, your life has been reduced as a result of this experience and you only have now so many remaining days left."

* * *

Masters say, "Whatever ripens slowly is sweet." So, the soul, when it goes within as we practice daily, starts getting the power to withstand and the power to go within and sustain those experiences that the soul then experiences. So, because you go gradually, the pain is not there. You learn to sustain that by continuous sitting you learn to sustain that and, as a result, when you get those experiences, you do not suffer.

So, we should spend more and more time doing our meditation. And we should also do Simran as much as possible. By doing Simran, our karmas keep getting reduced. So, we should continuously do Simran and sit for meditation.

* * *

So, the atmosphere is good. We should make the most of it. We should close our eyes and sit for meditation.

15

SATSANG
05 Aug 2017 – Afternoon

We Should Have Our Master As The First Priority, As A Ruling Ambition

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The paathi sings a Bani by Swami Ji Maharaj...

Bhakti mahaatam sun mere bhai,
Sab santhan ne kiyaa bakhaan.
Bhakti mahaatam sun mere bhai,
Sab santhan ne kiyaa bakhaan.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has talked about the importance of devotion and has explained what is true devotion.

Kabir Sahib says, "There is a huge difference between a true devotee and those who are outwardly drawn by adorning different clothes and by outward appearances." He says, "The difference between these two is like the difference between the sky and earth because the true devotee is forever lost at the Feet of his God Almighty or his Master." And the others are all outwardly drawn and they are more worried about all the people and about this world outside.

These sannyasis wear and adorn clothes and they believe that God is somewhere outside. They leave their home and they like to stay outside and they are forever in the outward thoughts. They are more drawn outwardly. So, they are just like any other worldly person. They are also drawn by materiality and all the outward things.

Desires draw us into our next lives. Wherever we have desires, we will be drawn in that direction. So, as a result, if we are drawn by materiality, then we will come back into this world drawn by that materiality.

Whereas, even if we are staying in our families but we are drawn inwardly and our thoughts are at the Feet of our Master and God Almighty then, at the end, we will be drawn to where our love, our desire is, which is at the Feet of our Master and towards God Almighty.

So, Saints explain this again and again. And through Their Satsangs, They keep explaining this point again that you should stay in your families and do your duties toward your families and

towards your work and your livelihood. You go about doing all of that. But inside, in your mind, you should be forever tuned in to your Master, to God Almighty.

Yahee matha guru mat pahichaano,
Aur mathe sab jhoot bhulaan.
Binaa bhakti thothe sab maano,
Chilakaa hai maangi ki haan.

He says, "Devotion is the essence of Sant Mat." All the Saints have always sung the praise of devotion. And, whatever we are doing, we should continue to remain devoted towards our Masters and God Almighty. He says that unlike true devotion, which is to your Master, to God Almighty, we do devotion to other things. Like we are outwardly drawn in our devotion to pilgrimages. Or we are doing deity worship. Or we are praying to trees. And we are doing all such other outwardly practices to try and get a path towards God Almighty. All this is a waste of time. It is like the peel of the fruit and we are missing the main fruit. It is just a peel and we are wasting our time.

The human being is a very evolved species and it is the highest in creation. By practicing and praying to lower things like stones or deities or trees or animals or pilgrimages, we are actually doing a huge disservice to this human life. We are going towards the creation, which is of a lower level.

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So, nearby from here, there is a place called Chikballapur. And about two kilometers from there are these Nandi Hills. Now, there is a village at the foothill of Nandi Hills and there was this old villager who was staying there. And because he was old, he was otherwise not of much use. His family used to send him to raise cows and the cattle.

This old man was a sculptor and while he would take these cattle for grazing, he would carry his tools with him. While the cattle were grazing during the day, he used to do this sculpture. He created a small idol of Nandi. Nandi is like a cow in the service of Lord Shiva, so he built this sculpture of Nandi. So, in about six months time, he built this beautiful idol of Nandi. But, then he was worried that after he died, there would be no one to take care of that idol. So, he broke these stones around it and he built a wall and a temple around that Nandi idol.

So, this idol he had built was about two to two and a half feet, and the temple that he had built around it, the walls and the ceiling, that was about four to four and a half feet. Now, it so happened that his time of death came near. So, while he was dying, this thought occurred to him that he had created this beautiful Nandi idol and, after he would die, some children would go there and break that idol. So, with that thought, he died. And then his soul got into that Nandi idol after his death.

So, once that soul entered that idol of Nandi, that idol started growing, because when a soul is there in the stone, that stone grows. So, that idol started growing, and soon it outgrew that four and a half foot walls that were built. So, then the villagers made a bigger and bigger temple. They made bigger walls and then that Nandi kept growing and even touched the walls of the bigger temple.

This was during the British rule. Now, what happened was, the villagers started coming and offering prayers because they saw that this deity was growing. So, they believed that to be God and they all started offering prayers. And it became a big temple there – and that Nandi kept growing.

Now, this was the time of British rule and they did not want all this blind faith in such matters. So, they got their scientists and they made a hole in that idol and they put a rod inside and they left about half to two inches outside to see whether the Nandi would outgrow that rod, which was cast inside. So, after some time, that rod also disappeared inside as the Nandi outgrew that rod also. So, it was more than two inches above the rod.

Even now, there is a very big temple of Nandi and everyone goes and offers prayers and worships that idol there.

Now, Mahatmas say it is so unfortunate for that soul because he had this desire and his wishes were around that idol. So, when he died, he had to go in that idol. And he is very sad there because he is encased in that rock. So, it's very unfortunate and he is very sad. And yet, people all over the world come there and they offer prayers and they worship and they do all these kinds of offerings and think that he is God.

* * *

So, therefore, if we have our desires and we worship and have our devotion to such things then, after death, we will be drawn to where our desires are, where our devotion is, and where our worship is. So, we have to be careful of that.

We have, as human beings, now progressed through 8.4 million life forms. We have progressed through all of those lower life forms and have the life of a human being, which is a very precious thing that has been given to us now. And, if we do worship of lower things, then it is very stupid on our part to do that.

Thaathe bhakti drud kar pakado,
Aur sayaanap tajo nidhaan.
Bhakti isq prem ye theeno,
Naam bhedh hai roop samaan.

Swami Ji Maharaj says, "You should have a firm resolve in your devotion. You should be very clear about your devotion. When you have gone to the Masters, you should be forming your resolve to be devoted to him.

After we go to the Masters and get Naam, and yet, we are doing all kinds of other devotions. We are not sure about what devotion we are doing – to whom we are doing it – and we go to Masters also and we do other things also, that will be of no help.

You should be firmly resolved in your devotion and not keep swaying from here and there.

So, what is that true devotion? It is that we should take our thoughts out of these worldly desires and materiality and all our relationships around here and get that focused at the Feet of the Master in Naam. So, the idea is that we focus within. We take all our thoughts from outside and we focus our attention within. That is true devotion.

This devotion – you may call it love, you may call it affection, you may call it devotion – but this is how it should be. So, we should have a firm resolve in our devotion. We should have our Master as the first priority, as a ruling ambition. And all other, worldly matters should be following that. All of those should be secondary. We should be firmly resolved in our devotion to our Master.

If we just outwardly do some devotion, we just show outwardly our love and affection to the Master, but inside all our heart runs out for our desires for all the worldly matters and we are not giving priority to Naam and the Master's Feet within, then how are we going to be successful?

What we normally do is, we have all our desires for all of our relationships and materiality and all of this world. The devotion that we have is really these outward desires that we have to the world and we start identifying the Master as a Master Who is going to satiate all of our desires. So, we go to Him expecting that all our worldly desires are going to be fulfilled, and He takes care of us, and He keeps us happy and meets all our requirements. But, that is not what devotion is.

Devotion is to get you out of those thoughts and into the thoughts and Feet of the Master and get you connected with Naam within.

Bhakti bhaav yeh guru mat jaano,
Aur mathe sab man math taan.

The devotion is the essence of Sant Mat, or Guru Mat. So, we have to be devoted to Naam and to our Master. But, what we do is, when we are not doing this or we are not devoted to the Master or Naam, then we are following all of these other practices like pranayamas or Ashtanga Yoga, or other japas, tapas, or going to pilgrimages, all of that. That is all Man Mat. That is where we are being driven in the devotion of the mind.

The mind is also the ruler of the three worlds. So, in a way, when we are doing those devotions and we are satisfying the needs of the mind, the mind also gives us mystic powers. We do get mystic powers by doing some of these other things. But, that is Man Mat. That is not Guru Mat.

Guru Mat is the devotion of Naam and love at the Feet of the Master.

Ravidas was a great Saint of Varanasi but, professionally, he was a cobbler from a worldly perspective. He was a great Saint and the kings were His disciples; like Pipa Ji, he was one of his disciples. The queen of Chittor, Mira Bai, she was also His disciple.

Devotion is a very great thing. For doing devotion, we don't have to leave our homes. We can do it sitting in our very homes. We don't have to go asking for alms outside. We don't have to go begging anywhere. We can do it very much in our own homes. So, we can do our devotion in whatever state we are in, whatever livelihood we have, from wherever we stay. So, God Almighty feels happy if we are content with whatever we have and, in that or within that, we are doing our devotion to Him.

Prem roop aatham paramaatham,
Bhakti roop satnaam bakaan.

Swami Ji Maharaj says, "God is a form of love. The soul is a form of love. And the Master is also a form of love and devotion. And the Path, by which the soul goes back to God Almighty with the Gace of the Master, is also that of love and affection."

But this love that we have for our Master now is momentary love, or is momentary affection – it comes and goes. But when we do and follow His Teachings, when we do our Simran and we do our Bhajan and we go within, and when we manifest the Radiant Form of the Master within, there true devotion and true love of the Master emerge.

So, this love that we have today is momentary and this love and affection or devotion that we have is momentary. When we go to our Masters or listen to Their Satsangs, then we imbibe that momentary color of devotion and we get devoted to Them. But when the winds of our homes touch us, when we go back to our homes, there this color again fades and we forget our Masters. We forget our devotions.

So, Master say, "This is not love, which comes and goes momentarily." But that is devotion, which stays for all eight prahars — a true 24 x 7 for what remains. What devotion you continue to have, on a continuous basis, is what is true devotion.

So, that true devotion is when we manifest the Radiant Form of the Master within. And that devotion keeps going on in us; it keeps increasing. And our love for our Master only keeps increasing after that.

There is only one love. Masters say, "Love is singular. So, you can either have love for the world and all of the things around the world, or you can have love for God Almighty." So, the question that arises in our mind is, "If we direct our love to God Almighty, then what will we do in this world? Because we need to love the world also to be there?" But Masters say that you should have your love within, at the Feet of the Master, and you should have your devotion there and take it out of the world. You continue to do your activities in the world thinking that they are duties because the world is momentary. It is going to be there today; it is not going to be there tomorrow. It is a passing phase. So, the world, it is momentary.

We should have our devotion at the Feet of the Master because the Master is permanent. He is a constant. And we should, therefore, direct our love and affection to what is constant and to what is permanent.

It is like a servant working in a shop. He does all his activities, but he is still working in that shop. So, he knows that he's a worker in the shop. He does all his activities, but he is not fully attached as an owner of that shop.

We should have our love and affection at the Feet of the Master while we do our duties outwardly for all of our activities around our relationships and our livelihood. Because, if we don't do that, and we just follow the world and our desires are in this nonpermanent world, then we will also be of that same nature. And that is why we have to come, again and again, into this destructive world.

Bhakti aur bhagwanth ek hai,
Prem roop thu satguru jaan.
Prem roop tere bhi bhai,
Sab jeevan ko yohn hi maan.

So, Swami Ji Maharaj says, “The soul is love. God Almighty is also love. And your Master is also love." But, to get that love of the Master and God Almighty, you have to first give love. So, you have to give your love and your devotion to Him, and then you'll get that love.

Now, when we say that we are giving love to our Master, by giving love, love increases. So, in that way, we should also love everyone around, for the Master’s love everybody. So, everyone is equal and for Them, They love everybody.

Likewise, if we are growing our love, we should love everyone; but there is a difference between this love for everybody and attachment. So, if we are looking at it as a priority or an attachment, then that should be with the Master. And impartial love with everybody is what is expected.

* * *

The other day, one of the disciples asked me, "If I direct all my love to You as a Master and I

don't give any love to the world, how will I live in that world? And what will happen with all my relationships? And so, how can I do that? How can I not love everyone and just love the Master?"

So, what the Masters say is, "You have to love everyone." When we say you have to love everyone, or the idea that you redirect your love or your focus to your Master from the world, it does not mean that you kind of break your relationships in the world – or you kind of get in to a kind of hatred with others – and then you love your Master. That is not what is intended. What is intended is that you live lovingly in this world – you extend love – but there is a difference between that extension of love to all our relatives and all of us around because, by being loving with all of them, with one and all, you will only grow that love.

So, that is something, which you are expected to do anyway. You're not expected to exchange hatred as a result of what is being taught. You have to exchange love and that love will grow on you. But that is different from focusing that one priority of love, having that ruling ambition of love – that attachment of love, which is there within – which made you prioritize your Master above the rest of the world. So, that is the love that the Masters are expecting — the devotion that They are expecting from you. And you are expected to exchange and have love with all your loved ones around you.

That way, our relations will also be cordial and good and healthy, and we will also progress in our devotion because our soul is love. So, it is a very natural thing that the soul extends love to one and all.

Ek bhedh yaame pahichaano,
Kahee bhundh kahee lahar samaan.
Kahee singh sam kare prakaasha,
Kahee soth aur poth kahaan.

Swami Ji Maharaj says, "The soul is love. The Master is also love. And God Almighty is also love."

The soul is like a drop of water. And the Master is like a river of water. And God Almighty is like the ocean of water. So, all are water. The ocean is water, the river is water, and the drop is also water. Only, there is a distinction between the three, but all are water that way. All are forms of love.

So, with our devotion to the Master, that drop of water merges with the river. and that river takes that drop into the ocean. So, even God Almighty as an ocean and the Master as a river are no different. Both are water. And so is the soul, which is a drop of water.

So, this soul – which is now in the body – when we leave nine doors and come to the Tenth Door, it gets connected with the Sound Current. So, the drop of water — the drop that is the soul

— gets merged into the Sound Current, which is the river. And, from there, it goes to the Par Brahm. And so, it goes in the form of a river to the Par Brahm. And, thereafter, it goes and merges in the God Almighty as the sea. So, that same drop, which is the soul today, becomes a river, becomes a flow, and then becomes God Almighty as an ocean.

So, that is the only distinction. But all are forms of love and all are water.

Kahee ichchaa parbal hoy baitee,
Kahee huyi maaya balavaan.
Ek tikaane maaya thodi,
Sindh prathaap suddhh huyi aaan.

As long as that soul is encased within this body, it is under the influence of the mind and Maya. And, with that influence of the mind, it is doing all the activities. And, as a result, mind has become impure and the soul is attached to the mind. So, the influence of Maya is very strong when we are within the body and, as we go to Par Brahm, this influence becomes very, very minimal because the soul becomes very pure. And it is completely gone when we merge into God Almighty. So, what takes us progressively through these stages of devotion?

Soth poth mein maaya naahi,
Vaha prem hi prem rahaan.
Vah bhandaar prem ka bhaari,
Jaaka aadhi na anth dhikhaan.

So, when we come to the Tenth Door, the influence of Maya is reduced because the mind becomes purer. Because you get the awareness of all your previous lives and you'll see everything. So, with that purity, the influence of Maya is reduced and it becomes in the form of a lake. And then as we cross Par Brahm, it takes the shape of a river. So, when the soul is encased in this body with the mind, it has become a jivatma and it is lost and embroiled and entangled in all these pools of the mind, and its self-awareness is not there. When it goes to a higher level – when it goes to the Tenth Door – the level of self-awareness improves. And it progressively continues to improve as it goes further. When the soul's attention comes to the Tenth Door, it sees the reality. It sees how this creation has formed. And it sees all its previous births and everything becomes much more clear. So, as a result, the attachment of this world is reduced because it sees reality at the Tenth Door.

So there, when it sees reality, the attachment of the world and that influence is reduced and it gets attached to the Radiant Form of the Master. And, as it goes to the Par Brahm, that attachment gets increasingly stronger to God Almighty. So, this transformation of the soul happens because of the devotion of the soul to its Master.

In Sant Mat, the first step on the ladder to go back to God Almighty is Gurubhakti. It is the devotion of your Master because the Master is the One Who explains to you in Satsangs, Who

creates that awareness, Who then gives you initiation. And you are, otherwise, not aware of God Almighty. You have never seen God Almighty, but you have seen your Master and He is the One Who has initiated you. So, that first step on that ladder of spirituality is your devotion to your Master.

Binaa santh pahunche nahi koyee,
Satguru sant kiyaa ashthaan.
Prem bhakti ki aisi mahimaa,
Grahan karo yeh amruth kaan.

Swami Ji Maharaj, Who is fully seized of the Reality, says, "Without the Grace of the Master and without the devotion to the Master, one will not be able to progress and go within and go to God Almighty." It is only with your devotion to the Master and His Grace, to take you back to God Almighty, which is what will take you there. So, it is only with the Grace of the Masters that we can develop this devotion when, with Their Grace, we go within. It is the true love that we develop. It is with Their Grace, and it is with Their Grace only, that we are able to go back to God Almighty.

Thaathe pahele karo bhakti guru,
Peeche pavo naam nishaan.
Aarath kar kar guru rijaavo,
Paavo un se prem nidhaan.

Swami Ji Maharaj says, "In our Path of spirituality, step-by-step, first is the devotion of the Master." It is only with the devotion of the Master that we will be able to manifest the Radiant Form of the Master within at the Tenth Door. And it is only with the Master's grace – once we have manifested that Radiant Form – it is only with His Grace that He gets us connected with the Naam. So, the devotion of our Master is our first step. After that, once we have connected to the Naam, or the Sound Current within – that is Naam bhakti, or that is the devotion of Naam – that then takes you further on the spiritual Path.

Swami Ji Maharaj says, "In your devotion to your Master, you should do your worship to your Master. You should make your offerings to the Master."

Now, in the worldly sense, when we understand making offerings and making prayers to Master, we normally understand it as taking a tray; and on that tray putting camphor and putting some light — putting a lamp — on that; putting some ghee in that lamp and putting a light or putting some incense; taking some flowers and then offering those flowers and showing that candle or showing that incense or that light to the deity or to the photograph that we have. That is our understanding of aarti or that is our understanding of worship.

But, Swami Ji Maharaj says, "This is not worship. Worship is when you do your meditation. You go within. And within, when you manifest the Radiant Form of the Master, when the

Master manifests, you will see there will be hundreds of millions of lamps. There will be the sound of conch. There will be the sound of hundreds of millions of bells. And all within that sound and within that light and those lamps, you will see the Radiant Form of the Master. That is the worship – that is the offering – that you will have to your Master. Then He will get you, with His Grace, connected to the Sound Current, which will take you further on your journey within.

Aarath kar kar guru rijaavo,
Paavo un se prem nidhaan.
Radhaswami kahath sunayi,
Mila thuje ab bhakti dhaan.

Swami Ji Maharaj says, "Your Masters have had Mercy on you, have had Grace on you. They have showered Their Grace and They have given you this opportunity of devotion. They have given you the Naam. So, you should do your Simran. You should do your meditation and you should go within. And you should please your Master by manifesting His Radiant Form within.

Once you do that, you will get His pleasure and, with His pleasure, He will give you the Grace of getting you connected with the Naam within.

Aarath kar kar guru rijaavo,
Paavo un se prem nidhaan.
Radhaswami kahath sunayi,
Mila thuje ab bhakti dhaan.

Radhaswami.

16

Meditation Talk
06 Aug 2017 – Morning

Collect The Wealth Of Naam–That Is One Wealth, Which No One Can Take Away From You

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IN KALI YUGA, SAINTS HAVE ADOPTED three practices for the salvation of the soul. One is Satsang. The second is seva. And the third is Bhajan Simran.

The first is Satsang. By going in a Satsang and listening to the Satsang we understand the reality. We understand the truth and are able to discern between duality. Before we come to the Satsang we are not even aware of the importance of this human life. We believe that this human life has just been given to us for enjoyment and for living and taking care of our loved ones and doing our work, etc. We do not understand the importance and the preciousness of this life that has been given to us. One thing that we have not been able to do in any of the previous lives and in all the other life forms is the salvation of the the soul. And it is only in this human life that the salvation of the soul is possible.

When we are going back and forth in the 8.4 million life forms and we are full of sorrow in that and there is deep suffering in those life forms, God Almighty graces us and He feels merciful and He gives us this opportunity of a few years as a human being. And He gives us this opportunity to get salvation and out of this pain and suffering. He sits and resides within this human form and the entire Creation of His with a Path to go back to Him, all of that is contained within this human life form. And the essential element, which is ether, which is there only in the human form, is also there for us to be able to do that devotion.

For daily needs to be taken care of, even the lower forms do that, even the animals and birds take care of themselves. They also feed their young ones and take care of themselves. For that, if we have to spend the whole human life, it is not effectively doing justice to this precious opportunity that has been given to us. If we look at the animals, they do not have such advanced tools like our hands that have been given to the human being. And they don't have big bank balances to take care of their loved ones. However, they do everything that is necessary to take good care of their young ones and themselves. God Almighty has created this human form as per His own Creation. He has given the form His Creation and He resides within. When the soul has gone through the deep suffering of all the earlier 8.4 million life forms and it has been given by Mercy

this opportunity of redeeming itself and getting salvation, it is with His Mercy that this form has been given to us.

This is a very, very precious opportunity that has been given to us and we have this treasure of breaths.

Kabir Sahib says, "With each breath, you are losing the value of three worlds." That is the value of each breath that we are wasting and we are using these breaths to carry out such mundane activities around us and we are throwing away these precious jewels that have been given to us.

The only person who is happy is a person who has collected that treasure of Naam, who has used these breaths and this life to collect that treasure of Naam. He is the one truly happy person. All the other persons are people who are in sorrow, who are sad. Whether it be a king or whether it be a pauper or any person. Everyone else is sad. It is only the person who collects Naam who is a happy person. It is only with Naam that we are able to develop that contentment within and we are able to kill all our desires. It is only that contentment which gives us this pleasure and keeps us happy. However wealthy a person may be if he is not content he is going to be unhappy — like even the king who has everything but he is unhappy because he wants more.

So, we should spend our time collecting that wealth of Naam. That is one wealth, which no one can take away from you. Thieves cannot steal it from you. Your dear ones cannot take it from you. That is one wealth which will stay with you now and even after this life.

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So, this atmosphere is good and we should make the most of it. Let us close our eyes and sit for meditation.

17

Meditation Talk
06 Aug 2017 – Afternoon

One Should Not Ask 'Creed Or Religion' — The One Who Wants To Be Of God Almighty Will Be Of God Almighty

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GOD CREATED THIS WORLD and there was no caste or creed or race, there were just humans and all were equal. He just created a male and a female and the rest have all been created by us.

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About six hundred, six hundred fifty years back, there was no Sikhism. Guru Nanak Sahib came and then after that, there were nine patshahis. And then Sikhism started after that.

Likewise, there were no Muslims, and after Mohammed Sahib came, the Muslims as a religion started.

Now, it is 2017, so even Christianity was not there before two thousand seventeen years ago.

Even the Buddha religion was not there. It was after Buddha that the Buddhist religion started.

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So, all these have been made by us. God has not made all these religions. All these religions are a big impediment on our Spiritual Path. And Masters say, "One should not ask 'creed or religion'. The one who wants to be of God Almighty will be of Almighty."

We have to rise above our religion in order to be successful on the Path of Spirituality. If we carry a religion with us and we want to pursue the Path of Spirituality, that is not going to be possible. Those who have loved God Almighty and who have done their devotion to God Almighty, that person of any creed, or caste, or religion, if he has had devotion and has had love for God Almighty and has sought God Almighty, he has been able to go to God Almighty.

All these religions and casteism and all of that is limited to this body. Once a person dies, he has to carry only his burden of karmas and his deeds and then he has to go to the Lord of Judgment.

Now, the Lord of judgment does not ask him whether he is a brahmin or whether he is of a lower caste or anything. There he only asks one question. That is, "If this precious human birth was given to you, this human life was given to you, what have you done in that human life?"

There, if someone has done a lot of sin, he gets a punishment for that. And if he has done devotion or if he has done good deeds, then he gets the fruit of that. So, those who have donated in this life and who have done a little bit of devotion, they get the benefit. So, that soul will only get the benefit in future lives.

Those who have done tapas but have not been successful in the tapas but they have, nevertheless, done a lot of tapas, such people are given birth as ministers or of stately duties. They have higher positions in the society or they are rich businessmen.

So, if someone has been doing tapas on Lord Shiva and he has been doing his austerity on that and if it is successful and Lord Shiva is pleased, he gives him an abode in Kailash. Likewise, if someone is doing tapas seeking Lord Vishnu, then he gets Vaikuntha. Or, if someone else is doing some other mantras, or some other deities, they get the heaven. So, everyone gets the redemption of their karmas accordingly.

If someone has sinned and he has done bad deeds then, after this birth, he is given birth as a tree, or is given birth as an insect, or as an animal, and then he has to suffer these sins that he has done.

Now, once we have come into this world and we are living in this world, we have to be under the realm of karmas, because Kal has created this world, which is based on karmas. So, it is not possible for us to not do any karma. So, if we do our deeds or we do our karmas without the aspiration of a fruit or a result of that karma, that is how we should do these karmas. But, if we have our desires around the karmas, if we have an aspiration for getting some benefit out of a good deed that we are doing, then we have to come back into this world and take the benefit of that good deed that we have done. But we will have to come back again in this world.

We have to do deeds without that aspiration of getting fruits out of those deeds. That is nish-kam. Because any other aspiration around any deed that we do is going to result in us coming back to redeem that deed. So, we should rise above all these things around us, all these religions, castes, creeds, etc., and we should spend as much time doing our Simran and Bhajan and following the Path of the Master as possible.

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So, the atmosphere is good and we should make the most of this. We should close our eyes and now sit for meditation.

18

SATSANG
06 Aug 2017 – Afternoon

Once The Mind Listens To That Sound Current, It Gets Constant Peace

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The paathi sings a Bani by Shri Kabir Sahib...

Sun tha nahi dhun ki khabar,
Anahad ka baaja baajthaaa.
Sun tha nahi dhun ki khabar,
Anahad ka baaja baajthaaa.
Rasmand mandir baajthaa,
Baahar sune tho kya huaa.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. Kabir Sahib says, "We have been given a Sound within ourselves. That Sound Current is resonating within twenty-four hours, but we are going outward to listen to various other sounds." Because the mind is not attuned to listening to the Sound Current within, it is searching for the Sound Currents outside. Today, in temples or other holy places also, there are several melodious types of music that are played. That Sound Current, which is resonating within, if the mind listens to that Sound Current even once, then it is not only this lifetime, but it is the burden of all our previous lifetimes' deeds. All of those get destroyed and redeemed. It is such a pure Sound Current that there is nothing parallel to that. And it is emanating from God Almighty and resonating at the Eye Center.

Kabir Sahib says, "Because we are not used to listening to that Sound Current, we are going to listen for the Sound Currents outside.

Gaanjaa afeem aur posathaaa,
***Baang* aur saraabein peevathaa.**
Gaanjaa afeem aur posathaaa,
Baang aur saraabein peevathaa.
Ik prem ras chaakaa nahi,
Amalee hua tho kya hua.

In order to quiet the mind, a lot of yogis also consume drugs. They consume ganja or other such substances, to create that illusion in the mind and to subdue the mind.

In U.P., there is Aghori Mat. They are preachers and they pray to Lord Shiva and they consume non-vegetarian food. They consume alcohol also and other substances. And there have been two or three seers who have come from this Mat. They believe that they should not kill an animal and eat it. But, if the animal is dead, then it is consumed to mud; it is consumed to ashes. So, therefore, they think there is no problem in consuming that kind of non-vegetarian food. So, today also they are preaching all of this and there are followers there.

Kabir Sahib says, "Even yogis do and indulge in all of these things." So, many yogis practice this. They take all these substances and drugs. And even worldly people consume drugs. And some of these people think that they are getting spiritual experiences by consuming these drugs.

In the northern parts of India, in the wintertime, it is quite cold. And a lot of these yogis do not wear full clothing and they are quite bare. So, they have this habit of taking these drugs.

Even Somanath Baba Ji, when he was a sannyasi and he was in search of a Master, he had gone to the Himalayas. And even he used to consume this ganja, this drug. He used to consume it so much that he had developed a tumor within his stomach as a result of this and it had become quite painful and it had become a big problem. He was referred to the doctors. The doctors diagnosed that as cancer.

So, Somanath Baba Ji started laughing and said, "Look at these doctors. They are calling this cancer. It is actually because of my drug addiction that I have developed this tumor on my rib." And he asked for a discharge from that hospital.

So, thereafter, they discharged him and he went home and he got cured. And then he lived quite a long life. He was alive till the age of ninety-one.

Many people consume these drugs and alcohol. A lot of people also consume this to alleviate their problems if they are in sorrow. Or, to get rid of that, they consume this. But, so long as that intoxication is there, they are in a different world. But, again, they come back to this when that intoxication goes away.

There is nothing equal to the Sound Current within. Once the mind listens to that Sound Current, it gets constant peace. So, that constant peace is only possible by listening to the Sound Current within. Otherwise, you cannot get peace outside by any other measures.

Because that Sound Current has so much attraction, it has so much intoxication, and it has so much bliss when the mind gets in touch with that Sound Current, it kicks off all of the other outward worldly pleasures.

Kabir Sahib says, "There is so much intoxication in that Sound Current that even emperors and kings have also left behind their kingdoms and empires, and they have taken to the spiritual Path following the Sound Current."

So, Kabir Sahib says, "This is such a wonderful, heavenly thing — that Godly thing — that has been kept within you. So, why are you going outwards?"

Kaashi gayaa aur dhwarikaa,
Theerath sakal bharmath firai.
Kaashi gayaa aur dhwarikaa,
Theerath sakal bharmath firai.

So, Kabir Sahib says, "There are many people who leave their homes for want of peace. In order to get peace of mind, they leave their homes. They go on pilgrimages. They go in the forests. They become recluses and they try to leave all the outwardly things." But He says, "By doing this, the mind is not controlled and one cannot get that sustained peace. Instead, he gets into other addictions and other bad habits."

Gaati na kholee kapat kee,
Theerath gayaa tho kya huaa.
Gaati na kholee kapat kee,
Theerath gayaa tho kya huaa.

Kabir Sahib says, "Until we lose our duality — duality is that we outwardly show something, try to reflect outwardly what we are, and inwardly we are a different person — so, as long as that duality is not broken away and is not shed, Kabir Sahib says, "What is the point of going to pilgrimages?"

There are some of these things that are ingrained in us. Like this duality is there, then deceit is there. Then, our nature of being sly, that is there. So, until we rid ourselves of such behaviors or such problems, we will not be able to proceed on that spiritual Path.

So, when we go on pilgrimages and there we eat food given by other people, then all these things, all this deceit, all this duality just keeps increasing within us.

Therefore, Kabir Sahib says, "If you want to get that peace then, instead of doing all of this, you should do your Simran and you should follow the Teachings of your Masters. The more Simran you do, the faster you will get transformed."

These people who go out to become yogis by leaving their families and leaving their homes, they go out, and instead of gaining spiritually, they take to theft; they take to other addictions. They take to all these drug addictions and other such problems. And, because the mind is still with

them, by leaving the home they're not able to leave all their characteristics. Their mind goes with them.

So, instead of wandering around here and there like that, if you sit at one place where you stay and you do your Bhajan Simran, you will get much more benefit because God will take care of you. God Almighty takes care of all the beings, of everything. So, even if you are there at your place, God Almighty will make sure that you will be taken care of.

He gives the example of a python who cannot move but still is fed by God Almighty. So, like that, he will take care of you.

Even the birds, when they get up, they do not know where they are going to get food. They just fly about in any direction and God Almighty takes care of them also and has them fed before nighttime.

Pothee kithabein baachthaa,
Aur ko nith samajhaavathaa.
Pothee kithabein baachthaa,
Aur ko nith samajhaavathaa.

Some people take to reading the Scriptures and other holy books for their peace of mind and as a measure of salvation. Kabir Sahib says, "If you read all these books and you indulge in debates, however learned you are, if you are not following what is there in that book and what is being taught there, then what is the use?" Because by reading, one develops an ego of being learned — of being a pundit. So, where one wants to get rid of that ego and reduce it to progress on the Path of spirituality, by reading, one has built a bigger ego.

Also, a lot of these granths have been written by different people according to their thinking. So, there are several paths that are described in different books, in different spiritual books. And the more we read and the more we try to specialize in this, the more confusion is there as to what is the right path; and the more confused we get.

That is why Masters say, "Whatever the Masters say, and whatever Their Teachings are, just blindly follow Them. Follow that instruction and do your Bhajan Simran." By doing that, when you gradually leave the nine doors and come to the Tenth Door within, then your Third Eye will open. And all the Holy Scriptures, all the books, all the knowledge of creation, everything will be open to you. All these Scriptures have been written by holy people who have gone within. So, when you go within and experience it, you will not need any book to tell you what that experience is.

Instead, if we think that by reading we will get salvation and we keep reading a lot, and we do not follow what is there in those books, then there is no greater ignorance. So, when we read the

books, it is only to understand what that Path is— what is the Path described by those books. And then, after that, we have to follow the Path. Unless you follow the Path, there is no point continuously reading that again and again.

So, the more time you spend on Bhajan Simran to go within, the better and faster progress you will get.

Thrikutee mahal khojein nahee,
Bak bak mara tho kya hua.
Thrikutee mahal khojein nahee,
Bak bak mara tho kya hua.

Kabir Sahib says, "Unless you come within at the Eye Center and come to that Trikuti and have that experience yourself, there is no point reading books and talking to others about it." When we leave the nine doors, the attention of the soul retracts from the body and the body becomes numb and we come to the Eye Center. When we come to the Eye Center and all the attention is focused there, we see our soul there. And there all our doubts are settled.

So, Kabir Sahib says, "There is no point outwardly going and reading books and trying to become learned. Instead, follow the Teachings of your Master, do your Simran Bhajan, and go within. And, when you go within, you will see for yourself all the grandeur of God Almighty and see all the things that Kal and Maya have created."

Kaazi kithaabein kojhathaa,
Karathaa naseehath aur ko.
Kaazi kithaabein kojhathaa,
Karathaa naseehath aur ko.

Kabir Sahib now talks about the kazis. Like the brahmins and the Hindus and their readings of the holy Scriptures, the kazi also reads the Holy Koran and the holy books and then he explains that to others. So, Kabir Sahib says, "Unless you have had that experience yourself, there is no point explaining all this by just reading books and telling others."

* * *

This is the story of Mansur. Mansur was a merchant. He used to trade goods between India and the Middle East and he used to carry this, sell there, and then bring things from there and sell it to India. He got in the company of Saints when he was here and he got a Master Who initiated him. And he also practiced hard on the Teachings of his Master and he went within and his soul progressed inside.

Once he went within, he left all this, his training, his business, and all of that, and he took to

becoming an ascetic and explaining the things within to people.

So, he started explaining to people and then, when he went to his country, there he started saying, "Anal Haqq." And he kept repeating that. Anal Haqq means, "I am God." So, he used to keep repeating that and people took offense to what he was saying because that meant he was God. So, they took him to the king there.

So, the king summoned the kazi there to discuss this. And the kazi tried to explain to him that he should not say such things. But Mansur was so much imbibed within and he continued to do that.

Again, people took him to the kazi. So, when he was brought again to the kazi, the kazi sentenced him. He said, "He is an atheist and he is saying he is God himself. Therefore, we should punish him." And he, accordingly, punished Mansur and he gave him the death penalty.

When the people were taking him to carry out that sentence of death, on the way, while Mansur was being taken, two or three fakirs were there and they came to Mansur. They asked Mansur, "What is this love of God that you have?" So, they asked him, "What is True Love?"

And, he replied to them, "True Love? You will get to see between today, tomorrow, and the day after."

So, as a first part of that sentence, when they were taking him for his punishment, they asked the kazi how they should start the punishment. And the kazi said, "You cut his hands off first." So, when they cut his hands, Mansur told them, "You are cutting my hands, but you are only cutting these bodily hands. My true hand is in the mosque of my God."

So then, they decided to cut his legs and they cut both his legs. Again, he said, "You are cutting only these physical legs. My legs are in the mosque of my God Almighty."

The kazi then got angry and said, "He is talking too much. Let us cut his tongue off first."

So, when they went to cut his tongue, he said, "Wait. Wait for a minute." And then, he closed his eyes and he spoke to God. And he said, "You are so gracious, O God. My hands are being cut. My legs are being cut. And I have not even had the pain of an ant bite in this. So, You are so gracious. You have showered so much Grace on me."

Then they took him to carry out the sentence of death. And there the sentence of death was by putting a spike in the ground. They put a spike and they throw the person from a height. They hang him on a tree and then they throw him from there. And that spike, which is in the ground, goes through the body when the body falls on it. It goes through the body; it goes through the anus and comes out of the head. That is the way they carried out that death sentence.

So, when they were starting to carry out that sentence, the God Almighty got very angry with

this whole thing. And there was a river around this town, and that river, in that anger, became flooded.

Now, Mansur had instructed one of his disciples a month before that such and such a thing is going to happen and when, as a result of that death sentence, God Almighty will get angry and the river will get flooded and come towards the city, "You take my pajama, and when that river starts coming into the city, you put these pajamas in the river. So, once you put that in, then it will not flood the city and the river will calm down."

He had given this instruction earlier. So, when this was happening and the river got flooded, that disciple had carried that pajama and he put that in the river. And, accordingly, the river calmed down and it did not flood. And, as a result, that Basra city was saved. And, wherever his blood had spilled, all over the place, from each and every drop of his blood, "Anal Haqq" — that sound — was coming. The kazi felt that it is only right to bury him because this sound is coming. So, instead, he said, "Collect everything. Collect all that blood and the body and burn it."

So, when they burned his body and it was reduced to ashes, from the next day, from the ashes, the sound of "Anal Haqq" started coming. Then, the kazi said, "This is not correct. You collect all the ashes and then throw them in the river." When they did this, then the sound of "Anal Haqq" started coming from the river.

So, this was True Love. From the drops of his blood also, each drop of his blood was singing out to God Almighty and it was saying "Anal Haqq". And then, when his body was burned, from the ashes also, the same "Anal Haqq" sound was coming. And when they threw the ashes in the river also, again, in the river the sound of "Anal Haqq" started coming. So, that is what True Love is. This is what he had told those people earlier.

So, that is what Kabir Sahib says. By just reading books and explaining it, telling others, nothing is going to happen until you do your Bhajan Simran and go within and leave your nine doors and go to the Tenth Door and there open your Third Eye and see for yourself,

Maharam nahi us haal se,
Kaazi hua tho kyaa hua.
Maharam nahi us haal se,
Kaazi hua tho kyaa hua.

Kabir Sahib — addressing the kazi who reads from a book and explains it to others — says, "If you are yourself not convinced and you are explaining it to others and you yourself are not convinced, how is it going to affect the person who is listening to you?"

So, therefore, Masters say, "If you do not have experience and you are trying to explain just by reading, then there is going to be no effect on that third person who is listening to you." That is

why when Masters talk in Their Satsang and They explain about this, we understand and we are attracted to what They are saying. Because They are talking from Their own experience.

Satranj choupad ghazifa,
Ik nardh hai badarang ki.
Satranj choupad ghazifa,
Ik nardh hai badarang ki.

Now, Kabir Sahib says, "There were kings who would gamble. They would play chess or they would play cards and they would gamble even their kingdoms on such games." So, Kabir Sahib says, "What is the point of such gambling outside? There is no fun in such gambling outside. Unless you go within and you play that game of going within, there is no point in such games outside."

You may have read in Mahabharata, the Pandavas, when they were playing this game and they were gambling, they even gambled with their wife, Draupadi. And they put her also as a stake in the game.

So, such addiction, people get so addicted to such things. As a result, they had to go fourteen years in exile and they were put through a lot of hardships. All of you have read and heard about that.

So, such games are also an addiction. Kabir Sahib says, "If you are playing, these kinds of addictions are of no use. Instead, you play the game of going within and you do that addiction of going within."

Bhaaji na laayi prem ki,
Khela jua tho kya hua.
Bhaaji na laayi prem ki,
Khela jua tho kya hua.

Kabir Sahib says, "If you want to do your gambling, you want to play games, you play it with your Master."

Kirpal Singh Ji also used to say, "I don't mind gambling with my Master because I know that if I lose, also I will win, and if I win, also I will win. So, I have learned — losing both my hands; if I lose, then I become of my Master — I belong to the Master; and if I win, then the Master belongs to me. So, both ways, I win!"

Kabir Sahib says, "If you have not gambled with love, then what have you gambled on? What is that addiction?"

Jogi digambar sevadaa,
Kapadaa range rang laal se.
Jogi digambar sevadaa,
Kapadaa range rang laal se.
Vaakif nahi us rang se,
Kapadaa range se kya hua.

Kabir Sahib addresses the yogis who wear saffron attire and wander around. He says, "What is the point of wearing such saffron clothes when you have not been introduced to God Almighty? If you don't even know Him, then what is the point of this attire?" So, he addresses the yogi and says, "O yogi, you were supposed to color your mind and get the color of God on your mind. And, instead, you have colored your clothes. Now, your clothes are not going to go anywhere. It is the mind that you have to color with the color of God Almighty because your clothes are not going to get salvation. Salvation has to be for your mind. Today, your mind is colored with the color of this world and all outwardly desires. So, you have to change that to the color of God within. So, until you do that — color it with the God within — you will not get salvation."

Mandir jharoke raavati,
Gul chaman mein rahathe sadhaa,
Mandir jharoke raavati,
Gul chaman mein rahathe sadhaa,
Kahathe kabeer hai sahi,
Ghat ghat mein saheb ram rahaa.

Kabir Sahib says, "In pursuit of God, people leave their homes. They go to the riverbanks and sit there, or they go into caves, or they go into mountains, or they go into some temples. And they believe that by searching outside they will get God." But, God is within you. So, you should sit wherever you are and search for God within.

So, Kabir Sahib, in this Bani, has explained that all these outwardly things, these sounds that we play outside in the temples, or the clothes that we wear, or different addictions that we have. Or different sounds that we listen to, all of these things are just pleasuring the mind for the limited period for which we will be listening to them. But, we will not get any salvation and we will not get any peace of mind. For peace of mind, we have to go within. We have to follow the Teachings of the Master, go within, and see for ourselves within and go and meet God Almighty.

Mandir jharoke raavati,
Gul chaman mein rahathe sadhaa,
Mandir jharoke raavati,

Gul chaman mein rahathe sadhaa,
Kahathe kabeer hai sahi,
Ghat ghat mein saheb ram rahaa.

Radhaswami.

19

Meditation Talk
07 Aug 2017 – Morning

When We Call Out To God Almighty, He Definitely Listens

GOD ALMIGHTY HAS BEEN LOVINGLY CALLED with many names by different Masters and, earlier on this Path, the Sant Mat was also called with different names. God was called Anaami. He was called Sat Naam. And Guru Arjan Dev Ji has more than nearly thirteen hundred names in His Banis when He has addressed God Almighty. So, lovingly, when we call out to God Almighty, He definitely listens with whatever name you call Him. If you call out lovingly, He will listen to you. So, if we have true longing, and we have a pang of separation from God Almighty then, with whatever name we call Him, He will definitely listen to your call out **to** Him.

The Masters have sung the praise of Naam. Naam has great importance, but this naam is different. There are nearly seven crore mantras, which have been written or have been referred to by different munis and rishis and by different people. These seven crore mantras that are there, they are there for each of the deities, each of the gods and goddesses that are there in heaven.

Now, when we utter these mantras, or we follow these mantras, or recite these mantras regularly, we cannot get salvation because of that, but we definitely get some benefit, some earthly benefit with that, when we please those gods or goddesses. And if we are very resolved in those utterances of those mantras and we do it very devotedly and lovingly, then we may even get a place in heaven as a result of uttering those mantras. But, we do not get salvation. So, we do not get salvation with those mantras. We may get worldly or material things. We may get the riches. We may get prestige in life. We may get importance in life and we will be well off, but we will not get salvation without the Grace of the Masters.

When God Almighty sees that a person has a very great longing for meeting God Almighty but he may not have the Path or he may not have the Naam of the Masters, God Almighty Himself makes that Path available to such pure souls who are in pursuit of trying to meet God Almighty.

If we look at the example of Namdev, he used to recite and follow Vishnu and Vithal. So, in fact, Vithal himself showed him the path to a true Master and that's how he got his initiation and got his salvation.

So, it is our love, our devotion, and our longing to meet God Almighty that drives us towards the Masters. Masters then seek out these people and They show them the Path and take them to God Almighty.

Mostly, the progress on the Path is where the people who are following this, they have been otherwise devoted in their earlier life, or as part of their earlier being where they have been devoted to various gods and goddesses and they have had a longing to meet God Almighty. So, it is such progressive devotedness towards gods, goddesses and to seek the God Almighty, or they probably sometimes get the Satsang of a Master. Very rarely does a person directly come within the influence of the Master and straightaway comes on the Path. Usually, these impressions are built over a period of time where they are devoted in their previous lives, or otherwise, and they have been praying to gods and goddesses. When such people who are devoted to gods or goddesses come in the contact of a Master, they come and listen to the Satsang, then that Satsang leaves a big impression that is immediately created on such people, and that brings about a very radical transformation quite immanently in such people.

On the other hand, there are people who have no devotion, who have no love for God Almighty. Now, such people, even if they sit for Satsang for several years and they listen to Satsangs again and again, there will be no change in such people.

So, we are all indeed very fortunate that we have got the company of the Masters and we have the Grace of the Masters. So, we should use this Grace of the Masters and focus inwards, do our meditation, do our Naam and Simran. And while we do our daily work when we go back home and we carry on our worldly activities, we do that as a duty to our Master and we focus and keep our focus within.

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So, the atmosphere is very good and we should make the most of this. Let us close our eyes and sit for meditation.

20

Meditation Talk
07 Aug 2017 – Afternoon

Sahaj Yoga — A Six-Year-Old Child Can Do This And A Hundred-Year-Old Person Can Also Do This

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SWAMI JI MAHARAJ, IN HIS BANI, has said, "Kal, in these three worlds, has done this creation and he has entangled these souls. How should I explain to you as to what are all the things he has done to entangle these souls?"

All the measures that were there for salvation in the earlier yugas, He has brought those in the Kali Yuga and he has made those look like the measures of salvation in this yuga. Ashtanga Yoga and pranayamas, these were different measures for the soul to retract within. But one had to maintain control over food and he had to be celibate for doing that.

In Sat Yuga, the life of a human being was one hundred thousand years and he had the power of a thousand elephants. So, in that period, it was easy to maintain that celibacy and do these kinds of practices.

In the Treta Yuga, life expectancy was reduced and that became ten thousand years and the power of a human being was reduced to a hundred elephants. Even then there was a lot of strength in the human beings and they could maintain fasting and do their pranayamas.

In the Dwapar Yuga, the life expectancy was reduced to a thousand years and the power of a human was reduced to one elephant. Even then there was enough to do the pranayamas and maintain celibacy and do that.

In the Kali Yuga, now the life expectancy has been reduced to one hundred years only and we all know what kind of powers we have now. And the other thing that has happened is all of us are now dependent on food, which was not there earlier. So, the entire dependence is on food. If we do not eat then we are unable to continue our existence. In the Kali Yuga now, the mind has become weaker and the power of the human being also has become weaker. It is not possible to remain on a fast and maintain celibacy and do pranayamas as people did in the earlier yugas.

So, Saints have adopted a very simple mechanism to do this. Even a six-year-old child can do this and a hundred-year-old person can also do this. It is called Sahaj Yoga. It is very simple and anyone can do it.

In early morning, wherever they are staying in their respective places they can sit and they have to focus at the Eye Center and do their Simran and contemplate on the Form of the Master. And as the meditation continues and it is done regularly and the karmas get reduced as a result of that, then the attention of the soil automatically starts focusing within and they can say that their journey of spirituality starts.

So, Masters say, “You should listen to Satsang every day and you should do your practice every day.” It is important to do both these things regularly, listening to Satsang and doing your practice. Then, Masters say, “You will definitely get progress on this Path."

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So, the atmosphere is good. We should make the most of this and we should close our eyes and sit for meditation.

21

SATSANG
07 Aug 2017 – Afternoon

You Have Been Given This Precious Life, So You Should Do Something Of Your Own — You Should Do Your Own Work

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The paathi is singing from the Bani of Swami Ji Maharaj...

Aaj sakhi kaaj karo kuchh apna,
Guru darsh tako chhorro jag supna.
Aaj sakhi kaaj karo kuchh apna,
Guru darsh tako chhorro jag supna.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj refers to the soul. He refers to the soul as a female. Because all the souls are females and there is only one male, which is God Almighty. He refers to the soul, and He says, "O soul, you have been given such a precious opportunity. You should use this to do your own work." When the soul is full of sorrow after it has gone in these 8.4 million life forms, God Almighty takes mercy on that soul and gives that soul an opportunity of this human birth. After the human birth, the soul does not get another human birth, it goes back into those 8.4 million life forms. Sometimes it goes back as an insect, or it goes back as a tree. The karma is of essence. Deeds are of essence. So, according to the deeds of the person, Kal sets the next course of birth in that 8.4 million life forms and gives it that suitable birth as per its karmas. So, the deeds are of essence. Karmas are of essence in this human life and if one does the correct karmas he can even get salvation in this life and get out of this ocean of life. Otherwise, he can also do very bad karmas and go to hell also. So, after crores of lives — with the mercy of God Almighty — we get the human life. And with the Grace of the Masters, we get the company of the Masters.

So, Swami Ji Maharaj says, "You have been given this life, this precious life, so you should do something of your own. You should do your own work."

We may have a doubt in our mind that today also we are doing our own work only. We are doing our work of taking care of ourselves. We are taking care of our families. We are taking care of our business or our employment, and all this is our work only.

But, Mahatmas say, "No. This is not your work. If you are doing your business, then that work is of your business. If you're working at the farm, then that work is of the farm or that is agricultural work. And if you're taking care of your families, then it is the work of the families that you are doing. You're not doing your own work."

So, what is our work? For knowing what is our work we have to sit quietly and we have to think and contemplate as to who we are. Who are we really? And why is it that we are taking birth and then we are dying again, and again we are taking birth and dying, and we are continuously in this cycle of life and death? And what is it that we should be doing to get out of this cycle of life and death?

God has given you this wonderful opportunity of human birth. This human body is not simply blood and flesh. It is the body in which God Almighty resides with all His Creation. All His sixteen planes are contained within this human body. So, He has created this body and within that body, He has kept his entire Creation. He also resides in that Himself. And He has also created the Path for the salvation of the soul to go back and meet Him within the body itself.

So, this human birth is the last step on that ladder. It is also called the 'Door of Salvation'. When we are tired and we are suffering in that 8.4 million life forms and we are continuously in that cycle, God Almighty graces us and He has mercy and He gives us that final door to salvation and says, "Okay, you can take this opportunity and get out of this cycle of life and death."

Therefore, Saints say, "When you have got this beautiful body, you should make use of that by sitting for meditation and trying to go back to God Almighty, because all that you are seeing and believing is all nothing but a dream."

Even Kabir Sahib says, "Great people and avatars like Ram and also very learned people like Ravana — all of these people who had massive kingdoms and armies — all of them are also no more." So, nothing is permanent in this life, in this world. Everything is impermanent. So, this is nothing more than a dream.

This world is a world of destruction. Everything that is created will get destroyed. Everything that takes birth will die. So, everything has got a fixed time for its birth and for its death, for its creation and for its destruction.

Aaj sakhi kaaj karo kuchh apna,
Guru darsh tako chhorro jag supna.
Nahi pachhitayiho sir dhun roiho,
Jam ki nagariya anek dukh sahiho.

Swami Ji Maharaj says, "If you have been given this beautiful opportunity and you don't use this opportunity then, again, you are going to fall back into that 8.4 million life forms. This cycle of life and death of these 8.4 million life forms is nothing but a cycle of sorrow. It is an ocean of

sorrow and it has been created as such. For someone to survive, he has to eat and live on the other. If we see the oceans, then the larger fish eat the smaller fish. Even in the jungles, the larger animals are killing the smaller animals. And this is how the construct of life is. How is it possible that it is anything but sorrow?

So, whatever karmas we then burden ourselves with and we build in this life, we have to redeem these karmas. And we do not get another human life to redeem these immediately. We have to go back in those 8.4 million life forms.

* * *

There was a mahatma and he had a disciple who used to go with him and carry his baggage along with him and they used to travel across the country. In those days, there weren't means of transport like trains and buses or other transport. People used to walk in those days and go from one place to the other. So, it would take three to four days to go from one place to the other. And there they would take shelter in some temple or some such place at the outskirts, and then continue thereafter on their journey.

So, once, while they were walking, they came across a jungle and they felt that they would cross that jungle or that forest, but when they ventured into it, they found that the forest was quite an expanse and they would not cross it. So, while they were walking through it, it became nighttime and it became dark. When it became nighttime, the mahatma told his disciple, "There is no village in sight and we are quite tired. So, why don't we take rest? We'll just clean up some area below a tree and take some rest. And then we'll leave after some time.

So, they cleaned up some area below a tree and there they collected some firewood and lit a fire because there were wild animals around there. That fire would keep them away.

The mahatma told that disciple, "You have been carrying the baggage and you must be more tired, so why don't you take the first sleep? You sleep first and wake up at twelve o'clock and, thereafter, I will go to sleep. Till then, I will keep guard. It won't be correct for both of us to sleep because some wild animal will come. So, I will take the first shift and I will sit around this fire and you take rest."

But, the disciple told the mahatma, "No, you are older than me. You will be more tired than what I am, so why don't you go to sleep first and I will take care, and thereafter, at twelve o'clock, you wake up and I will go to sleep."

So, that disciple sat and the mahatma went to sleep. And then he started doing his Simran and he had lit a fire and he was looking all around to just make sure that no wild animal comes around.

When it was twelve o'clock, the mahatma woke up and he said, "Okay, now you go to sleep. I will keep guard."

So, the mahatma was then keeping guard and around one o'clock, one-thirty, there was a wild animal that came around the bush. There was a sound in the bushes and the mahatma felt that there was something in those bushes. It was like the sound of a snake. So, he went there near the bushes with a little fire in his hand and there he saw that there was a cobra, there was a fast snake, and that was going towards that boy who was sleeping.

So, the mahatma could understand the language of the soul, so he stood there and asked that snake as to where he was going.

The snake told him, "In my previous birth, I was a brahmin and that boy, who is sleeping there, was a snake. And once, when I was sleeping, he came and he bit me on my neck and he drank some blood. So now, I want to do the same thing. I want to bite him and I want to drink his blood."

So, the mahatma figured it out. He felt that if this cobra bites him to drink blood, then his poison would spread in that body and that boy would die. The mahatma suggested to that snake, "Instead of you biting and drinking his blood, I will make a slit or I will cut his neck, and I will draw blood from there and I will give you that blood for drinking."

So, the snake accepted that because, finally, he had to drink that blood from the neck of that boy. It didn't matter how that was solved. So, he felt that is okay.

The mahatma took a knife and a small utensil and this boy was sleeping on his back. So, he folded his hands and he sat on his chest so he could cut that neck and take out some blood.

With the weight of that mahatma sitting on his chest, that boy woke up and he looked up and he saw this mahatma sitting on his chest. So, that boy saw and he felt, of course, that it is the mahatma only who is sitting, so he thought, "Whatever he does, it is fine." And so, he closed his eyes and let the mahatma do whatever he was doing.

The mahatma then made a small cut on his neck and he collected some of that blood in that utensil and he went to offer it to the snake. He offered that to the snake and, accordingly, the snake drank that blood and left.

Now, that boy was in deep slumber, and though it was paining him, he continued to sleep. And the mahatma then did some first aid on him and he put some leaves on, etc. And then he went to sleep himself.

Now, in the morning, that boy woke up with pain in his neck, but he did not go to ask the mahatma what he had done. So, accordingly, when both of them woke up, they started walking from there.

That boy also did not ask the mahatma why he had done this and the mahatma also did not offer an explanation to him. And they continued walking.

After some time of walking through the forest, they reached a village. There, they had food, etc. And, again, they continued walking from there. Neither of them had spoken about this incident to each other.

So, then they left, and by evening they reached another village and they stayed on the outskirts in a temple nearby. That boy now could not resist asking the mahatma as to what he had done. So, when they were eating in the evening, he attempted to ask him. And he said, "Yesterday, you sat on my chest with a knife. But why did you leave me with a small cut? Why didn't you cut my full neck?"

Then the mahatma explained to him, "Yesterday, last night, when you were sleeping and I was on guard, I heard this sound and I went there to look into the bushes, and I found a snake that was there. And then, I conversed with him— and this was a cobra— and he had come to drink the blood of your neck because it so happened that he was a brahmin in his earlier life and you had drunk blood from his neck. I felt that, if he comes and— he being a cobra—that cobra bites you, then you will die and your cycle will continue; with each life, he will come and bite you; then next life, you will go and bite him. So, I felt that I should end that cycle. Therefore, I decided to stop this cycle and I made the choice that I would get the blood of your neck without ending your life. And, accordingly, I sat on your chest to hold your hands back because otherwise, you would then struggle. I decided to do it that way. And then, I gave him that blood — I offered that blood to that snake. And, accordingly, he was satisfied and left. So, that way, that cycle of killing each other stopped."

* * *

So, this is a way Saints reduce your karmas. They redeem these by doing something like this; or by giving you Parshad; or, sometimes, by redeeming your karmas in your dreams. They make you suffer in the dream and reduce that karma in the dream state only. Or, they reduce through Satsangs, which they give you; or simply by Their company. So, that is how Saints reduce and redeem your karmas.

Nahi pachhitayiho sir dhun roiho,
Jam ki nagariya anek dukh sahiho.
Maano bachan suno dhar kaan,
Surat lagaaye suno dhuun taan.

Swami Ji Maharaj says, "If you do not listen to what I am saying and you continue to work under the influence of your mind, then you will go back into that cycle of sorrow, into those 8.4 million life forms." So, you should get up in the morning and spend two and a half hours doing your

meditation. And then, leave your nine doors and come to the Tenth Door and open your Third Eye. That way, you will be able to get out of this cycle of sorrow."

He says, "Masters say that you don't have to leave your families and go. You don't have to leave your home and go outside in the jungles to pray to God Almighty. God Almighty is residing with His full Creation within you."

All you have to do is to sit for about two and a half hours — try to make a sitting of two and a half hours — and leave your six chakras and go to the seventh chakra." When you come to the Eye Center, there you will see your soul. Your soul has a shape of Light and Sound. It does not have a body. But it has a shape of Light and Sound and you will be able to witness for yourself and see your soul for yourself.

The soul sits at the Third Eye. It sits at the Eye Center and only the attention of the soul goes below in the body. So, your soul is not in the body. Your soul is at the Eye Center. Only the attention of the soul is below.

And, at the same place, your Master is also there and your mind is also there. So, where your mind and your soul are there — which is at the center of the Eye Center — that is where you are asked to focus and do your meditation. And, when you go there, you will manifest the Radiant Form of the Master. And once you have manifested the Form of the Master within, then He's going to be there with you at all times. Whether you go to America, He's going to be there with you. Whether you go to Africa, He is going to be there with you. At all times, He will be there and He will never leave you. With the Grace of the Radiant Form of the Master, He manifests the Sound Current and He manifests Jyoti. So there, both of these are manifested and our work is done after that.

Maano bachan suno dhar kaan,
Surat lagaaye suno dhuun taan.
Nahi mar mar janmo chaaron khaan,
Maan maan ab meri kahi maan.
Guru ke charan ka kar tu dhyaan,
Shaan gumaan chhorr abhimaan.

He says, "The Path taught by the Master — you should follow that Path. You should do your Simran and you should contemplate on the Form of the Master within. Other than this, there is no other way to get out of this ocean of life — this ocean of sorrow."

Today, all our attention and focus has been drawn outside in all of these worldly desires. Everything is drawing us out and we are constantly in the remembrance of all of these things outside. By the Simran, we are inverting that attention and going within. And, once we go in, then at the Tenth Door, the Sound Current is resonating and the Radiant Form of the Master is also waiting. Once we go there and we manifest the Radiant Form of a Master, and the Sound

Current with His Grace, then our work is done. After that, it is the duty of the Master.

So, it is our duty to go to the Tenth Door. It is our duty to sit for two and a half hours every day for doing our meditation, Simran, and contemplating the Form of the Master. And, by doing that, we shall be able to leave the six chakras and go to the seventh chakra. After that, it is the Master Who is going to take us onward to God Almighty. In each of the planes, He is going to be there and He is going to take us further.

Guru ke charan ka kar tu dhyaan,
Shaan gumaan chhorr abhimaan.
Guru bin tera ko na sahaai,
Naam bina ko paar lagaai.

Swami Ji Maharaj says, "In this entire Creation there is no one who can get you salvation from here and who can get you out of this ocean of life." And He says, "There is nothing other than Naam that can take you back to God Almighty."

When we follow the instructions of the Master and we cross the six chakras and come to the seventh chakra — that is the Eye Center, that is the Third Eye, that is the 'Door of Knowledge' that is called Shiv Netra — at that place, we get knowledge of everything. We also see the six chakras below and each of these chakras is ruled by a deity. So, we see those deities also. And everything becomes clear there.

Guru bin tera ko na sahaai,
Naam bina ko paar lagaai.
Aaj kaaj kar guruu sang bhaaj,
Soona parra tera takht aur taaj.

So, Swami Ji Maharaj says, "This work of yours, you should do it today and you should not procrastinate it till tomorrow."

Kabir Sahib also says, "What you have to do tomorrow, you should do it today. And what you had to do today, you should do it now." Because no one knows when calamity will strike and then you will not be able to do that work.

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So, this is a story in the Ramayana. In the war between Rama and Ravana, at the end of the tenth day, when Ravana fell to his death, the war came to an end because Ravana was the king of Lanka and he was shot and he was dying. And, with the end of war, Rama suggested to his brother Lakshman — and he instructed him — to go and take knowledge from Ravana because Ravana was a very learned person. He said to Lakshman, "Till now, there is no one who is as learned, as good a governor, as Ravana and he is astute in the law of governance and in the

knowledge of everything. So, you should go there and ask him to give you some knowledge, because after this war we are going to go back and rule all Ayodhya. And we do not clearly have much knowledge about governance and about politics. So, you should go there and take lessons from him."

But Lakshman was more egoistic and he told Rama, "We have killed Ravana, so if we have killed him as our enemy then there's no point in going to him and asking him to give us knowledge."

But Rama, however, instructed him to go and get some knowledge. So, despite his not wanting to go, he went on the instruction of Rama. And, when he went there, where Ravana was dying, he went there and stood by his head — instead of standing by his feet — asking him for lessons. He requested for being given some knowledge about governance and politics.

Ravana was a very learned soul, but he did not even bat an eyelid when Lakshman was standing there and asking. Lakshman requested him two or three times and Ravana didn't bother. So, on this, Lakshman felt very insulted and he felt that his brother should not have sent him here like this to get insulted like this. With a sad heart, he went back to Rama.

So, he came back to Rama and complained about this. And he said, "I went there. I told you that it was useless going there and I should never have gone there to ask him this. I asked him, I requested him repeatedly, but he didn't even bother to look at me."

So, Rama asked him where he was standing when he was requesting for knowledge.

He said, "I was standing by his head asking him for knowledge."

Rama said, "Who do you think that Ravana is? Don't underestimate him. He's a very learned person and he has learned all the Vedas and he has loads of knowledge, so you should go to him humbly and treat him as a guru, as a master because you're seeking knowledge from him. So, you should go and stand at his feet, touch his feet, and then request to be given knowledge."

So then, with that ego gone, Lakshman went back and he touched the feet of Ravana and he requested and told him, "My brother has asked me to come here and I request you to impart some knowledge from the vast knowledge that you have."

So, when he bowed to Ravana and he touched his feet and requested, then Ravana looked at him and he smiled and he said, "Yes. Now you have come as a disciple. Now it is my Dharma to give you knowledge. But, unfortunately, you have taken a lot of time to come and I have only a few breaths left." And he said, "Okay. I have a few breaths left but I will quickly tell you.

When you go back to rule all Ayodhya, you should make it a point that whatever you have to do tomorrow, you should do it today. And whatever you have decided to do today, you should do it

right then."

He said, "Whatever you have to do tomorrow, you do today. And whatever you have to do today, you do it now. And don't waste your time like that. Don't procrastinate like I have been doing."

He said, "I felt that look, there would be no one on this earth who can come and kill me and I had three things I wanted to do. And I used to keep delaying those and procrastinating doing that because I felt that I'm immortal and I'll be able to do it later."

Lakshman asked him, "What are those things that you wanted to do?"

So, he said, "One of the things I wanted to do was to build a ladder from this Earth to heaven, and with my knowledge and my ability I'm sure I could have done that. But, I kept postponing that. And now, here I am dying, and I am unable to do that.

Another thing that I wanted to do was this. The Earth has a huge expanse of water, and all the seas and oceans but, unfortunately, we cannot use that water much because it is not sweet. It is all saline water. So, I had the ability and I could have done this. I would've converted all the seas and the oceans into sweet water. But, unfortunately, now I'm not going to be able to accomplish that.

And the third thing that I wanted to do was to get fragrance in gold."

Ravana liked gold. His entire Lanka was made of gold and he had brought all this gold from the heavens. He used to keep going there bringing gold back and, as a result, he had made the entire city of gold. So, he felt that this gold does not have a fragrance and he wanted to get fragrance into gold. He said, "I could've done that also, but unfortunately now, I'm not going to be able to accomplish that either."

And then, Ravana told Lakshman, "When you go back —looking at my experience — you should make sure that whatever you have to do tomorrow, you should do it today. And whatever you have to do today, you should do it now, because there is no certainty about your life — when it will come to an end. So, you should do everything forthwith."

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Swami Ji Maharaj also says, "Whatever you have to do tomorrow, you should do it today and you should not procrastinate your own work, which is to do your meditation and go back to God Almighty."

Now, we should make use of our younger age and a fitter body that we have today, and we should use it to do our meditation. Many people believe that they will start working on spirituality after they are of the age of seventy or seventy-five years old. But, by then, most of

the organs have already given their resignation. You are not even able to sit properly. So, what will you do and how will you pursue spirituality at that age? You should do that also at a younger age and make that as a routine.

Also, as we grow older, in old age our mind is forever lost in all the thoughts. Over so many years, we have had so many thoughts and we have built a huge reservoir of thoughts and all our experiences. So, as we grow old, the mind does not settle down easily. It is very active and it continuously is in all of these thoughts. So, all of these pictures keep coming back to us in old age — all of the things that we have done. And the mind is not quiet and still at that age. It is very difficult to make the mind still at that age.

Aaj kaaj kar guruu sang bhaaj,
Soona parra tera takht aur taaj.
Shabd pichhaan surat nij saaj,
Chhorr jagat aur kul ki laaj.

Swami Ji Maharaj says, "You should recognize who you are. You are not this body. This body is simply a vessel of earth, which you as the soul are powering. And you are making it do what it does, but you are not the body. And this is not your world. This is the world of Kal and Maya. Your true world is the world of God Almighty — Sach Khand-Sat Lok — and you should be going back there. You are an element of Sach Khand-Sat Lok and not of this world."

So, from the time that you have left Sach Khand-Sat Lok and you have come into this world, your throne on which you were sitting there, that is bare. That is laid bare right now and it is awaiting your return.

Shabd pichhaan surat nij saaj,
Chhorr jagat aur kul ki laaj.
Man aur surat guru sang maanj,
Nahi phir khuli hai tera paaj.

Swami Ji Maharaj says, "Follow the Teachings of your Master and go back to your True Home, which is on the sixteenth plane, on the highest plane. Go back to God Almighty in Sach Khand-Sat Lok. And there, there is no Kal. There is no Maya. There is no life. There is no death. There is no joy. There is no sorrow. It is sheer and pure bliss and splendor that await you there."

Man aur surat guru sang maanj,
Nahi phir khuli hai tera paaj.
Koorr phatak le guru ka chhaaj,
Bhog bilaas chhorr yah khaaj.

Swami Ji Maharaj says, "Follow the Teachings of your Master. Your Master has given you the Teachings, and what He explains and tells you in the Satsang, He does so selflessly and it is only

for your interest. He has no self-interest in telling you and explaining to you and awakening you. The only interest he feels is that for the kind of bliss that he is enjoying, he would like you to also enjoy that bliss and go back to your True Home because nobody is happy here in this ocean of sorrow.

Whether it is a king or a pauper, everyone is lost in their own desires. They are forever struggling and entangled and chasing their desires, which are very superfluous. The only true satisfaction and true bliss are when you follow Their Teachings, go within, go to your Eye Center and there, when you manifest the Sound Current, all your desires, all these pulls and tugs and pressures, all of these will go and you will enjoy your bliss. And you will be able to go back to your True Home.

All these desires that we pursue here are only for a few days and, finally, we have to leave all these behind. And, because we have these desires, they draw us back into this ocean of sorrow.

So, Masters say, "You should try to get out of this cycle and you should follow Their instructions and the way that you will be able to get out of this entanglement is by going within and leaving your six chakras and going to the seventh.

We seldom follow the instructions of the Masters. Instead, we pursue our worldly desires and we keep chasing these desires and all our relationships and all the materiality around us. And, what happens, as a result, is at the end, they kick us out. When we die, we have to leave all these behind and none of these come with us. So, we are not able to get what we are chasing here and we have wasted that precious time — which was given to us — where we should have followed the instructions of the Master. So, we end up not doing devotion and not following the instructions of the Master and we don't get that spiritual benefit also. We chase the desires, which kick us at the end of our lifetime.

The Masters initiate us, and all of us who are initiated, if we have love and affection for our Master, then at the time of death, the Master will definitely come to fetch us. He will not allow the agents of death to come.

So, when we have not been able to do our Bhajan Simran adequately — but we have love and affection — the Masters come to take us. And at the time of death, They give us Darshan and, with that Darshan, we then go with Them and They take us to the eighth plane, the astral plane, which is also a plane where we don't have the pulls and pressures of this world. And there we can listen to the Sound Current. With the Master's Grace, the Jyoti is also manifested so we can have the Darshan of the Jyoti. And we can listen to the Sound Current also.

Koorr phatak le guru ka chhaaj,
Bhog bilaas chhorr yah khaaj.
Radhasoami kahi banaai,

Jo nahi maano bhugto bhaai.

So, Swami Ji Maharaj, towards the end of this Bani, explains, "I have explained all of what was required to be explained to you. Now, if you understand and you follow, that is for your own good. But, if you do not do that; again, that is to say, you are on your own. As Masters, we do not force anybody to do anything."

Koorr phatak le guru ka chhaaj,
Bhog bilaas chhorr yah khaaj.
Radhasoami kahi banaai,
Jo nahi maano bhugto bhaai.

Radhaswami.

22

Meditation Talk
08 Aug 2017 – Morning

The Form of The Master Will Come As Your Simran Improves

SWAMI JI MAHARAJ, IN HIS BANI, has said, "Contemplate on the Form of your Master. Without that, you will not be able to get salvation." So, along with Simran, we should also contemplate on the Form of the Master at the Eye Center. We should contemplate on the Form of the Master where we have seen Him in person. We should not contemplate on any photograph of His. So, whenever we have met Him or seen Him in the Satsang, or had Darshan of His, we should remember those moments where we have seen Him and contemplate on that. Many times, when we contemplate, we are not able to get that vision of our Master within. So, many people then try to look into a photograph and try to contemplate that from that photograph. We should not do that because a photograph is a material thing and when we contemplate that within, it is not going to come and help us within.

Those photographs are just for a memory or something like that where we can say that "Okay, that is the photograph of my Master or his Master" and so forth. So, that is not for contemplating within.

When we sit for our meditation and do our Simran, and we try to contemplate on the Form of the Master, many times we are not able to contemplate His Form or visualize His Form within. If it happens like that, there is no problem. You should just continue doing your Simran and, if you see darkness within, you do your Simran in that darkness. The Master is there only and He is within. So, He will come as your Simran improves. He will automatically come and you will be able to see Him. Many times, we cannot visualize the full Form. Sometimes we see His turban, sometimes His hand, or sometimes His face, or sometimes His eyes. That is because our faculty of visualization, along with the mind, is also impure. So, by doing Simran, when the mind becomes pure, that faculty of visualization also becomes pure and still, and then we are able to visualize the full Form of the Master.

So, therefore, the Five Names given to us, we should focus on that and do Simran as much as possible. It is with the Simran only that we will be able to manifest the Radiant Form of the Master within. After that, it is the Master's duty to take us back.

Sant Ji used to say in his bhajan that you should keep doing your Simran, and keep walking doing your Simran. As you do your Simran you will definitely get to your destination. And at your destination, your Master will definitely manifest.

We should do our meditation and Simran every day and not give a break. We usually do it for a few days, then we give a break for a few days, and then again do it. Now, if we do it like this with breaks, even if we spend a lifetime we will not be able to progress. So, you have to do it regularly.

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So, the atmosphere is quiet and we have woken up and the mind is still. As the day progresses, the mind becomes more active, so it is a good time to meditate. So, we should make the most of this time and close our eyes and do our Simran and get in connection with the Form of the Master within.

23

Meditation Talk
08 Aug 2017 – Afternoon

Once The Mind Becomes Pure, Our Journey Of Spirituality Begins

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IN SANT MAT, besides the control over our food habits, it is important to keep our mind clean. Tulsi Sahib also mentioned and told Sheikh Taqi. Sheikh Taqi had gone to Mecca-Medina and with all those pilgrimages around there he had still not got any vision within and he had come to Tulsi Sahib. So, after roaming all over those places, he had come to Tulsi Sahib, and he asked Tulsi Sahib, "How will I get to see God Almighty and how will I be able to meet Him?"

So, Tulsi Sahib told him, "God Almighty is not outside in any caves or in any mountains or any pilgrimages. He is very much within you."

Kabir Sahib has also said, "I am not in any musjid. I am not in any temple or in any high mountain of the Himalayas. I am within you and I will be able to come and meet you in a moment's search."

So, Tulsi Sahib told Taqi, "You have to clean your temple. You have to clean your mind. And today, sitting in your temple, you have the simran of the outside world and outside people. So, you have to do the Simran of God Almighty there and clean that temple of yours."

So, Masters have given us the Simran. And by doing Simran continuously, we cut off the outward simran and our outward entanglement. And the more Simran we do, the more deeds are redeemed. And with more deeds being redeemed, the mind becomes purer. He says, "In the faculty of your visualization, keep the Form of the Master and contemplate on His Form. And, in your mind, do the Simran that has been given by your Master."

The Kingdom of God is within you and to get to the Kingdom of God you have to do the Simran because this Simran will help you come within. Today, your mind is manifested in this world outside and it is entangled in all the desires and pulls outside and it is continuously in the repetition of everything it sees outside. By doing the Simran given by the Masters, we are able to get the mind focused inwardly and then go within to the Kingdom of God. When we do Simran, our faculty of visualization also becomes clean and the mind also becomes pure. And, therefore, we are able to then focus better within and go within. Once the mind becomes pure,

our journey of spirituality begins and we will be able to go within to the Tenth Door. If the mind is not pure, we will not be able to progress on that journey.

So, this mind, which is impure with the thoughts of the world and the continuous repetition of the world and everything around it, with doing Simran that will become pure. And the faculty of visualization today is envisioning everything outside, all the worldly things and all our relationships. It is filled with all of this. So, once we do our Simran, this gets cleaned and then we will be able to contemplate on the Form of the Master within. Once we become pure, the mind becomes pure, and we manifest the Radiant Form of the Master within, we get completely transformed, and then we are able to see the Master everywhere.

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We know that in Sawan Singh Ji Maharaj's time, there was a Bhai Wazira. He was the disciple of Sawan Singh Ji. And by doing seva and doing Simran and meditation, he had manifested the Form of Sawan Singh Ji Maharaj within and he could see Sawan Singh Ji Maharaj everywhere. If he would see a eucalyptus tree, he would go there and hug that tree and say, "Master, You are standing here like this."

So, he would see Master everywhere. If a cow would come inside the ashram, he would hug the cow and say, "Master, where are You coming from?" Or, if he would see a dog also, he would go and hug that dog and say, "Master, where are You going or, what are You doing?" And looking at this behavior of his, the other sevadars in the ashram complained to Sawan Singh Ji Maharaj about his behavior. And, as a result, Sawan Singh Ji Maharaj then stopped that vision of his and he could no longer see that Radiant Form of the Master within.

Now, if we ordinarily also lose our wealth here, whatever worldly wealth we have, we feel very sad at the loss of that wealth and, in spirituality, this kind of wealth which is gained out of a lot of hard work and by a lot of devotion, when this goes away, then you really get a very bad shock.

As a result, Wazira left eating food also and he used to sit for meditation for eight to ten hours, but then he could not see the Form of the Master within. He had left food and he was doing meditation day and night and, after about a fortnight, he had really become very weak because of not eating food also and being completely into this meditation day and night. And others were now worried about his health.

There were two initiates of Jaimal Singh Ji Maharaj also in the ashram. So, all the other sevadars went to them so that they could request Sawan Singh Ji Maharaj in a better way and ask for forgiveness. So, they also agreed to help because they were also worried about his health and the next morning they went for the Darshan of Sawan Singh Ji Maharaj and both of them requested and prayed to Sawan Singh Ji Maharaj to help Wazira. So, they requested Sawan Singh Ji Maharaj to shower Grace on Bhai Wazira, but then Sawan Singh Ji Maharaj told them that when

he had got this experience he should have kept it to himself and digested it. Why did he show off outside and go about telling everybody and behaving like this? He should not have done that.

So, they, however, requested Him saying, "He has not eaten for nearly a fortnight and he is just on water and he is meditating all the time and he is not getting any experiences within. And we fear that he will lose his life like this. So, we request you to help him."

So then, Sawan Singh Ji Maharaj agreed to pardon Bhai Wazira and He asked someone to invite Bhai Wazira to be His chambers.

Now, Bhai Wazira could barely walk, so the sevadars helped him to come there. And Sawan Singh Ji Maharaj then gave him a scolding about his behavior. And then, thereafter, He showered His Grace on Bhai Wazira. Bhai Wazira said he would not do this again. And, Sawan Singh Ji Maharaj then asked him to sit for meditation and he, once again, got those experiences.

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So, that is what happens when we go within and we manifest the Radiant Form of the Master. Then we see the Master everywhere in everything. Likewise, when we go to Sach Khand and we see God Almighty, then we see God Almighty everywhere. All around us we see God Almighty.

So, therefore, we should keep our mind pure. We should do our Simran and try to keep our mind pure and live according to the Teachings of the Master.

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So, the atmosphere is good and we should make the most of it. We should close our eyes and sit for meditation.

24

SATSANG
08 Aug 2017 – Afternoon

The Three Types Of People — The Pearls, The Conches, And The Empty Shells

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The paathi is singing from the Bani of Sant Tulsi Sahib from the book: Ratna Sagar...

Sun hirde bhavsindhu apaaraa,
Yaakaa nahi vaar aru paara.
Sun hirde bhavsindhu apaaraa,
Yaakaa nahi vaar aru paara.

THIS IS THE BANI of Param Sant Satguru Tulsi Sahib and this Bani has been taken from Ratna Sagar. Like Dhani Dharam Das was one of the main disciples of Kabir Sahib, like that, Hriday was one of the main disciples of Tulsi Sahib. Hriday was otherwise an illiterate but under the teachings of Tulsi Sahib he did the practice and he went within.

This was during the earlier times, where Hriday used to sit for meditation. When he would sit for meditation, he would get concentration and his full body would start trembling.

Now, his body was trembling while he was meditating and his wife saw this. Now, his wife was not aware about Sant Mat — she was not aware about all this — so she thought that some ghost had come in him. So, she ran to a nearby mosque and there, she got the mullah, the priest there, and told him that some ghost had taken over her husband and he should come and help her.

When he came, he also saw that Hriday's body was fully trembling all over and both of them felt that it was the sign of some ghost. So, that priest started doing his mantras and tantras on him. And a crowd also gathered. When Hriday, in his meditation, came back to normalcy — he woke up from his meditation — and he saw these people doing all kinds of mantras, tantras, and a big crowd. So, then he asked his wife why she was doing this. He asked his wife why she had collected all these people and this priest and what was happening?

So, she told him, "We thought there is a ghost and now we'll take that ghost out."

So, then he told everyone, "No, there is no ghost or any such thing. This is normal to me and it keeps happening, so all of you please go about your business."

This Bani is written as part of the question-answers that took place between Hriday and Tulsi Sahib. So, Tulsi Sahib is telling Hriday, "The expanse of this ocean of life is not known. We don't know the two ends of this ocean of life and we don't know how long people are taking a dip in this ocean. And they are in this as part of this ocean of life."

The soul has come from God Almighty. And after it has come in the realm of Kal and Maya, while under their influence, the soul has been going in circles in this ocean of life. And this ocean of life is so big and expansive that we don't know where it starts and where it ends.

Sun hirde bhavsindhu apaaraa,
Yaakaa nahi vaar aru paara.
Jyon dariyaav maahi he soyi,
Mothi sankh seep sab hoyi.

Tulsi Sahib tells us in this Bani, "Like in the sea, we find pearls, we find conches, and we find empty shells. Like that, in this ocean of life also, there are three types of characters."

One type are the pearls. They are formed from oysters and these oysters are also in this ocean. With a drop of rain under the swati nakshatra — and the influence of that drop on the creature, which is within that oyster shell — the pearl is formed.

Jyon dariyaav maahi he soyi,
Mothi sankh seep sab hoyi.
Aise jag jeev ko pahichaano,
Mothi sankh seep sam jaano.

So, Tulsi Sahib says, "Like that oyster, there are also conches, and there are also empty shells. There are characters in this ocean of life like that." And then He explains in the Bani as to what is the characteristic of that conch — or those people like the conch — what is the characteristic of those people like the empty shells? And what is the characteristic of those people like the pearls?

Aise jag jeev ko pahichaano,
Mothi sankh seep sam jaano.
Koi marjeeva mothi paave,
Koi koi haath sankh chad jaave.

He says, "The people who go to fetch these pearls are called marjivas. They are people who are fearless and they go to the bottom of the sea and they do not fear all the fish and the other creatures that are there in the sea." There are more than nine hundred thousand types of creatures in the sea.

These people go in the sea fearlessly, and where they find shells floating on the surface of the

water, they dive deep down there. And then they collect these oysters. Some of these oysters have pearls. Some have some insect or a creature in that. And some are empty. So, they fill their bags with all of these and they come out. When they come out, they feel that it is like their next life because that is the kind of danger that they face when they go down.

So, like that, in this ocean of life, there are few people who dare to go down to fetch those pearls. There are few who go and get conches. And there are those who get empty shells.

Those who surrender their ego to the Will of the Master and deep-dive in devotion, they are able to be successful on their Path.

There are those who go with their own egos and go with all of their other desires and they come out empty-handed with only shells.

Koi marjeeva mothi paave,
Koi koi haath sankh chad jaave.
Koi saneep seep hi paava,
As as nyaare jeev prabhaava.

He says, "Those people who surrender their ego do not bother about their future and past. They surrender to the Will of the Master; they deep-dive into devotion. They extract that pearl of devotion and they are successful on the path."

And then there are those who carry all of their worldly things around with them and they do not surrender to the Will of the Master and they come empty-handed.

Koi saneep seep hi paava,
As as nyaare jeev prabhaava.
Mothi ki keemath hai bhaari,
Sankh seep ki kahu bichaari.

He says, "Among the pearls, conches, and shells, there are different values." There is a very high value for the pearl and that is also very rare. It is only a few people who have that. And then there are the empty shells and the conches that have, otherwise, lesser values.

So, Masters say, "In crores of people there is one who goes within and gets that pearl of devotion and he is able to manifest his Master within."

We have to have that pang of separation from God Almighty and that should drive our devotion. And, besides that, we should have that pang of separation for deep-diving into devotion.

Mothi ki keemath hai bhaari,
Sankh seep ki kahu bichaari.
Subh ke karam sankh sam jaana,

Joyi asubh hai seep samaana.

To be successful on the Path, we should have a firm resolve, and effort is very necessary. Tulsi Sahib says, "To be successful on the Path: one thing is that you should have efforts; and the second is that you should have these impressions from the past also, which drive you towards devotion." So, efforts are very important on this Path of spirituality.

On the Path of spirituality, we should also not mix up our desires on the worldly side. We often have all the desires on the worldly side while we are going on the Path of spirituality. Whereas, these desires are all driven by Kal and Maya and here only for a few days.

On the other hand, the desire to go back to God Almighty is pure and it is driven by God Almighty. So, we should not mix these desires. We should be firmly in the resolve to surrender at the Will of the Master, follow that Path, and have the desire to go back and meet God Almighty.

We have to be of a firm resolve to go on this Path. First is, we have to tackle our mind itself, which is a very big impediment on this Path. The other thing is also our body, which creates all the aches and pains when we sit for meditation. So, initially, when we're sitting for ten minutes, we have the aches and pains. We have to be firm in our resolve to sit for meditation. And, gradually, with the habit of sitting, that ten minutes becomes twenty minutes, thirty minutes, and people even sit for five hours and six hours at a stretch.

So, that way, while sitting continuously, we develop the tolerance of these aches and pains and are able to sit for a longer period. And then we are able to get success on the Path for which we need a firm resolve to start with.

Subh ke karam sankh sam jaana,
Joyi asubh hai seep samaana.
Nahi nar jag mein ek samaana,
Mothi sankh seep yo jaana.

Tulsi Sahib says, "Like you have the pearls and the conches and the shells, there are people like that also. There are few people like the pearls who do their devotion and get successful on that Path. And then there are others, like the conches and the shells — poor people — who do not have the karmas to follow with the devotion.

So, it is our karmas also which determine how we develop. The good karmas take us toward devotion and the bad karmas do not allow us to do our devotion and they drive us to other desires and away from devotion. So, it is our karmas only which keep us away from our devotion.

Mothi sajjan ko kahe,
Sankh asajjan ko jaan,

Mothi sajjan ko kahe,
Sankh asajjan ko jaan,
Jyo kanist seep bhai,
Aise parakh pahchaan,
Jyo kanist seep bhai,
Aise parakh pahchaan.

Now, Tulsi Sahib gives a characteristic of the people. So, the good people, who have those impressions and are doing devotion, are like the pearls. And there are others who are not as good in devotion — who are not having those kinds of impressions. They are like the conches. And those who are completely away from all of this are like the shells.

All kinds of people come into Satsangs and they attend Satsangs. But the impression they carry of that Satsang is different for each of those people. So, Tulsi Sahib clarifies as to what are the characteristics of these people and how these impressions carry on in these people.

Some people who stay next to the Masters are unable to get the benefit of the Masters. Whereas there are some people who stay very far away from the Masters physically, but they get the benefit of the Masters.

So, why does this happen? It is only because of the karmas of these jivas, which stop them from getting the benefit of devotion.

Sajjan ki surath matvaari,
Unaki reeti jakat se nyaari.

So, the pearls — that is, the people with impressions — when they attend Satsang, the words uttered in the Satsang act like arrows on such people and they create a deep impression on these people. They get turned into strong devotees. So, these are like the good people who carry these impressions and the Word of the Master has a greater effect on these people. They quickly understand what the Master is trying to explain and they follow Their Teachings and they also get successful on the Path quickly. So, these people do their meditations on a regular basis, and they also do their seva.

And then, there are those people who are the other people without the impressions. These people, when they go to the Satsangs, the words of the Masters don't have much effect on them. They go to the Satsangs also just to carry out some duty. So, it is not from their own will. And, even for doing seva, they do not think highly of doing seva. They are more concerned about their own things and their own lives. So, such people do not come regularly also to Satsang or to do their meditation. When they get time, they come. Otherwise, when there is no time, they do not come.

So, even Sant Ji used to say, "Leave a hundred things and sit for Satsang, and leave a thousand

things and sit for meditation." Because these are the things that are our own work and this is what will get us our salvation. Everything else that we are doing and pursuing is work being done for others.

Sajjan ki surath matvaari,
Unaki reeti jakat se nyaari.
Sajjan satsang sangh suhaave,
Surat unaki anth na jaave.

So, then He says, "Those people with the impressions, the good people, they come and listen to the Satsang, and the Satsang makes a positive impression on these people. They also do their meditation and spend time in their meditation and they are never away from Satsang and meditation.

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This is from the time when I attended my first Satsang in 1973 in Bombay. And there was a gentleman called Ram Khadam who used to come there and he worked as a laborer in the dockyards and he used to carry a lot of weight. So, he was employed there in that dockyard and he used to come for Satsang.

As soon as he finished his laborious work, he would come for Satsang. His house, which was given to him, was at a place called Cotton Green, which is next to the docks. But, he used to come all the way to Worli Naka — which was much further away — and attend Satsang.

So, whether it was raining, or whether it was cold, or under any weather conditions, he was always there. He never left a day when he didn't come for Satsang. So, every day he would be there at six o'clock sharp. He would leave at five, come there at six o'clock sharp. He would be there for Satsang. He would listen to Satsang and then sit for one hour for meditation. He was, otherwise, illiterate. He could not read or write. And that is why he used to do only physical work and labor at the dockyards. But, without fail, he would come for Satsang, and as soon as that would get over, he would go back home, cook his food, and then go to sleep.

I was there for only about one and a half months in that period and I used to often observe what other people would do, and I used to observe this gentleman. He used to come every day without fail.

And sometimes we would sit at Suresh's residence in Kurla, and there we would, amongst ourselves, talk about the Masters and spend time doing meditation, etc. And there, this gentleman would ceaselessly talk about the Masters and we always wondered where he comes to know so many things about the Masters.

So, that way, I got the company of such a person there who was also in the Satsang. And in

those one and a half months that I listened to Satsangs, I got strong pangs of separation and I could not continue there. I came to the ashram of Baba Ji.

Sajjan satsang sangh suhaave,
Surat unaki anth na jaave.
Jo koi jeev jakth mein aisa,
Kadhi na paave karam kaleshaa.

So, Tulsi Sahib says, "Such people come to Satsang and their mind is focused on listening to the Satsang. It doesn't wander here and there. And they assimilate everything that is said in the Satsang. And such people are happy and they do not face sorrow. They are happy in listening to Satsang and the Master is happy and He showers His Grace on them and He protects them.

Jo koi jeev jakth mein aisa,
Kadhi na paave karam kaleshaa.
Santhan ki baani as bole,
Jo koi jeev samaj mein thole.

The words uttered by the Masters and what they say are of very high value. Kabir Sahib says, "Each word uttered by the Masters has so many dimensions and has so much thought in it, so much wisdom in it, that even the munis and the yogis and the yakshas and the gandharvas in the heavens are unable to fathom the depth of what is being said by the Masters."

Santhan ki baani as bole,
Jo koi jeev samaj mein thole.
Suno asajjan ka bhyohaaraa,
Karani budhhi kahu ansaara.

Now, Tulsi Sahib says, "I told you about the good people and about their thought processes and what they do and these are people with good impressions. Now, I will explain to you about those people who do not have these impressions."

Suno asajjan ka bhyohaaraa,
Karani budhhi kahu ansaara
Saach jhoot nahi parake bainaa.
Apanee buddhi samajh ka kahanaa.

Now, Tulsi Sahib says, "These are people who are unscrupulous. They cannot discern between what is correct and what is incorrect. And they often only want to do what their mind is saying."

So, Sant Ji also used to say this about these three types of people.

The first type are the wise people and these people understand what is being said. And they follow as they understand what is being said. And they are successful on the Path. They are

wise.

Then, there are the simpletons who don't understand anything. And whatever you explain, they don't understand. But, because they don't understand, they simply follow blindly. They just follow what you're saying and it doesn't matter to them whether they've understood it or not. They just follow and they are also successful.

And then, there are the third, which are in-between these two. They are the people with intellect and try to apply their brains and their mind to everything that is being said. And they are neither wise nor are they simpletons. And these are the people who are not successful on the Path because they just keep intellectualizing.

These people are not willing to accept the word of the wise and the Masters. And you often find that these are the people who take to austerities. They go in the forests and jungles and they try to do all these things on the basis of what their own mind is telling them to do.

So, Tulsi Sahib now is talking about those unscrupulous people and what their characteristics are.

Saach jhoot nahi parake bainaa.
Apanee buddhi samajh ka kahanaa.
Ulate baath bachan nahi bujhe,
So agyaan gyaan nahi sujhe.

These people are run by their own intellect. If someone is trying to explain something wise to them, they refuse to believe that and they think otherwise. So, whatever words are uttered and explained, the impression that they carry is quite different. They do not understand what is truth and what is false. They don't want to discern and they don't even want to try to discern between this.

Ulate baath bachan nahi bujhe,
So agyaan gyaan nahi sujhe.
Apani buddhi adhikh kar jaane,
Satsang ka biswas na maane.

These people do not understand the words of the Masters because they consider that they are more intelligent. And such people are, therefore, not successful on this Path.

So, it is unfortunate that their intellect is made that way. It is only because of their karmas. Because each one's karmas determine how the person thinks and how he intellectualizes, how he is able to discern. All these characteristics are driven by the karmas.

Katil bachan bole sadha,

Kadhi na maano haar,
Katil bachan bole sadha,
Kadhi na maano haar,
Ghar baho bahu firath hai,
Karam kumathi anusaar.

When these people are talking to others also, they refuse to listen and they like to create their own impression and talk harshly about what they want to emphasize or explain according to what they think is right.

Aur sajjan ka sun baina,
Fuhar bachan baak mukh kahana.

Tulsi Sahib says, "These people utter unsavory language and harsh and bitter language. So, it is not respectful for a devotee to talk like that.

Aur sajjan ka sun baina,
Fuhar bachan baak mukh kahana.
Kahe aneethi adham anaari,
Gun ke heen jakt sansaari.

These people perform unscrupulous acts also and they look at the world like they see themselves.

So, He says, "People have such thoughts and such behaviors according to the karmas that they carry."

But when people do their meditation and do their Simran regularly, then there is a lot of transformation that comes about within the people also who are doing this. So, meditation and Simran brings about that transformation and converts unscrupulous people into good people who are devoted and become successful on the Path.

We have seen in the history that so many people who have done their Simran and meditation have been transformed. Great sinners have become very pious people and have become great devotees.

An example is Valmiki. He was a person of tamasic attributes. He used to do dacoiti and he had all the kinds of vices that one would expect. But by doing Simran he was able to become a person with satvic attributes and he became a great rishi.

Bhajan Simran has a lot of strength and by doing Simran we are able to cut off our karmas. It is these karmas that were, otherwise, to be impediments on our Path of devotion. But because of the Simran that we do and the meditation that we do, we cut off or we redeem these deeds or these karmas, and we are able to get more devoted on the Path and get successful on the Path. If we do not do meditation, then these karmas become impediments to us and they do not allow us

to do our devotion. And, therefore, we are not successful on the Path.

Kahe aneethi adham anaari,
Gun ke heen jakt sansaari.
Jo kahu jaathi paathi mein jaave,
Adbangee ik baath chalaave.

So, these people do not follow the Path of devotion. They take their own paths and then they try to demotivate others who are on the Path of devotion and they try to lead them astray also. They are not happy seeing the other people being devoted also because they want everyone else to be lower than what they are. They do not appreciate anyone else being successful on the Path of devotion. And they try to pull down such other people also.

Jo kahu jaathi paathi mein jaave,
Adbangee ik baath chalaave.
Bachan ulat ke apani taane,
Halaki guru nah pahichaane.

So, they like to follow only their own word and they do not accept the words of the Masters and Saints. They like to mislead other people also into what they are trying to follow and they try to influence these other people who are, otherwise, in devotion. They try to mislead them and take them away from devotion also.

Therefore, Masters also caution us that, on this Path of devotion, we should be very mindful of the company that we keep because there are always these people who will try to mislead you, put some doubt in your mind and try to lead you astray, away from devotion.

So, such people try to explain to those who are devoted — they try to tell them that the Masters are trying to just serve their selfish interests — they try to mislead you and just gain some wealth, etc. So, that way, they create doubt in your mind and they have ill will towards the Masters also in their hearts.

Bachan ulat ke apani taane,
Halaki guru nah pahichaane.
Sabha maahi maskari chalaave,
Jyo madh piye khumaari aave.

Such people, when they are in the company of other people who are talking about their Masters or about this Path — such people come, and in that group, they try to, again, mislead the discussions — they crack some jokes, or they try to talk about something which gets the discussion onto some other topic. So, where people are talking or having a discussion about their devotion, such people come and they will say something funny to mislead people, or they will even do some acts like a drunken man does and try to, again, discourage others or distract others.

Sabha maahi maskari chalaave,
Jyo madh piye khumaari aave.
Chaal chake chhaathi uchkaaye,
Tedi paag chor latkaaye.

So, then he gives some physical attributes of such people also. He says, "These are people who carry their chest high as they walk. And they also wear their turban tilted on the right side. And they leave some part of their turban hanging out." So, Tulsi Sahib is talking about such people and their physical attributes also.

Sabha maahi maskari chalaave,
Jyo madh piye khumaari aave.
Chaal chake chhaathi uchkaaye,
Tedi paag chor latkaaye.

Radhaswami.

25

Meditation Talk
09 Aug 2017 – Morning

The Extent Of The Grace The Master Extends Is Without Any Bounds

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ALL SAINTS HAVE PRAISED the Grace and greatness of Their Masters because only with the Grace of Their Masters They have been able to gain in spirituality. Because only a Master transforms a very ordinary human being by His Grace, and He gets him on the Path of Spirituality and gets him to progress on that Path. And the extent of Grace that He extends to that person is without any bounds.

Kabir Sahib also in His Bani says, "If I make paper of all the continents and I make ink of all the seas, all the seven seas, and I take all the forests and make a pen out of that and I start writing about the greatness of my Master, I will not be able to write enough. All these things will be extinguished by the time I write about the greatness of my Master." He says in another Bani, "The Master is better than the philosopher's stone. The philosopher's stone has the capability of converting any iron into gold and increasing the value of that iron. But the Master has the capability of making an ordinary person into a Master." Because one can value gold, he can put a value to the extent of the quantity of gold that can be converted, but the value of the philosopher's stone is priceless. We can not ever quantify the value." So, that way, we can get a truckload of iron and touch it and convert the whole truck and all the load into gold and, like that, we can do it several times. All of that can be quantified. But the value of that philosopher's stone cannot be quantified.

But, better than that, is the Master Who transforms a very ordinary human being. We are all maligned. So, this maligned human being, when he comes and surrenders at the Feet of the Master with his mind and his body, the Master extends His Grace to that person and transforms that person completely. That is why Masters say, "The Grace extended by the Master is limitless and we cannot ever quantify that extent of Grace that the Masters extend to us." That is why all the Masters always praise their Masters.

Even Ajaib Singh Ji, whenever He would start His Satsang, He would always refer to Kirpal and there was never a moment when He was not thinking of Kirpal or talking about Him.

I have also observed that when Somanath Baba Ji would talk in Satsangs and, whenever the reference of Sawan Singh Ji Maharaj would come there, He would suddenly become speechless and He would have tears in His eyes. So, that shows how much He loved his Master.

So, the extent of Grace that Masters have showered on Them, and all the Masters shower on us, is limitless.

That is why we should also make our efforts. We have had the fortune of having such great Masters. And we should also make some effort of doing our meditation every day, regularly. And, with that, we will be able to also reduce some of our own karmas and enable the Master to shower His Grace on all of us.

Because, if we do not do this, then the burden of our karma builds up and then, eventually, we have to redeem that karma in the form of some sickness or some trouble or other ailment. And because we suffer, our Master also suffers. He also feels sad and He suffers because we are suffering.

The Master expects us to also reduce our karmas during our lifetime. He is also expecting us to reduce our karmas and redeem our karmas with our meditation. And if we are not able to do that, then that affects Him because He has planned for your reduction of karmas by your meditation.

The Masters cannot change our Pralabdh karmas. We have to go through the Pralabdh karmas because our life is determined on those karmas. However, with Their Grace, They definitely reduce it multiple times.

What would be life-threatening is reduced to a simple poke. So, that is the kind of extent of Grace that They extend for reducing our karmas. But They cannot completely take out our Pralabdh.

Some of the disciples do not do this. And, as a result, they have to go through this burden of redemption of their karmas and they have to suffer a lot because the Masters have to clean that soul and take it back. So, the disciple then has to suffer.

The Master seldom leaves the soul behind, even if the soul has love for his Master equivalent to a seed of a sunflower. Even if he has only that much love and he has never done his meditation or Simran and he has never really been devoted. But if even that much is there, then the Master will come and take him from this life. He will always come to take that soul at the time of death.

It is only very few people who, after taking initiation, get completely swayed from the Path. They start eating non-vegetarian food, or they indulge in other substances, or alcohol, and they do all kinds of sins and they build their burden of sins. And they completely forget their Master, let alone any meditation or Simran. So, such people who are completely away from the Path,

they forget the Master, and as a result, the Master's attention also goes away from them. But even for such people, the Master does not come at the time of death, He sends the Lord of Judgment himself to fetch such people. The angels of death don't come for them. It is the Lord of Judgment who comes for them. So, the Masters ask the Lord of Judgment to come and fetch that soul of that dying disciple and they instruct him as to where that soul has to be then placed and which family that soul will go, into, some other satsangi family, so that he can come back on the Path. Now, such a person then is reborn in some other family, but because he is reborn, in terms of the life expectancy of the Master, a new Master has to take care of him. Because he has been initiated, that seed of Naam will never get destroyed. So, the next Master comes and then He nurtures that seed of Naam in that newborn.

Masters normally make sure that the soul comes with Him in this life itself and They try to redeem as much of his karmas as possible. And where he has not done the meditation or Simran, then he has to bear that burden on his own body. So, he has to go through that ailment, etc. And then his karmas are cleaned and redeemed. And then the Master takes him with Him in this life itself. And only that Master handles that soul through all the planes and He keeps him at higher planes to redeem his karmas further and takes him back to Sach Khand-Sat Lok. So, it is that very Master Who takes such souls back all the way to God Almighty.

So, therefore, it is incumbent on us to follow His Teachings and do that Simran and Dhyan Bhajan that has been told to us so that we also reduce the burden of karmas and it becomes easier for Him to take us back also.

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So, the atmosphere is good and we should make the most of this and we should close our eyes and sit for meditation.

26

Meditation Talk
09 Aug 2017 – Afternoon

Guru Nanak Sahib Redeems The Demon, Kauda Rakshasa

SAINTS HAVE BEEN COMING into this world periodically, and when They come They give salvation normally to sinners, but They have also given salvation to rakshasas, the demons, also.

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In Guru Nanak Ji's time, they used to walk from place to place because there weren't too many modes of transport. So, once they were traveling and it took about three, four days, and they were going in a forestland. And they used to get water, but for food, they had to struggle. So, Mardana was the disciple of Guru Nanak Ji. He was getting restless. He told Guru Nanak Ji, "It is difficult for me to walk like this and I may not be able to keep up. So, I will go back home." But Guru Nanak Ji advised him to wait, so they could go to the next village and they would get food and shelter there. However, Mardana Ji was not in a position to listen and he started to leave.

Now, it so happened that the forest in which he was returning, there was a demon there called Kauda Rakshasa. And Kauda Rakshasa used to keep this large cauldron of oil and he would keep that boiling. And whenever he would find people passing in the forest, he would he would fry them and eat them.

So, when Mardana was passing through that forest, Kauda Rakshasa saw him and he started lighting the fire for the cauldron oil to get hot. Now, Mardana tried to flee from that area but Kauda Rakshasa caught him and then he tied him to the tree, waiting for that oil to come up to that temperature.

So, as the oil boiled, Kauda Rakshasa wanted to see if the temperature was right, so he put a leaf in that oil and it immediately got crisp and it got fried because the oil was all boiling and ready. And there, Mardana was perspiring and he was very scared and he was cursing himself that he had left from that place and now he was in the clutches of this demon. So, he started praying internally towards Master and he was apologetic to his Master and he was thinking to himself and cursing himself for having left there and praying to his Master to save him.

Bhai Bala was the other disciple of Guru Nanak Ji. There he was inquiring of Guru Nanak Ji as to what had happened to Mardana?

And here, Mardana was scared as he saw that leaf being fried in that oil. He felt that it was the end of him now and he was praying towards Master.

So there, Bhai Bala was asking Nanak Ji as to what happened to Mardana?

Nanak Ji then told him, "He is currently tied up to a tree waiting to be fried by this demon!"

So, Bhai Bala requested and he prayed to Nanak Ji that He should help Mardana. He said, "Please forgive him for his ignorance and his restlessness. So, please forgive him."

Guru Nanak Ji told him, "Okay, he's almost going to get fried now. You close your eyes." And both of them sat for meditation and they got transported to this place where Mardana was about to get fried.

So, meanwhile, Kauda Rakshasa was untying Mardana for putting him in that cauldron and he saw that, suddenly, these two people had appeared. So, he was very delighted. "Now, I have got three people to fry!"

He picked Mardana first and he put him in that boiling oil. So, when he put him in that cauldron of boiling oil, Guru Nanak Sahib showered His Grace and, all of a sudden, that oil became very cool.

When Kauda Rakshasa saw this, he was very surprised. He felt, "Just now, I had fried one leaf and the oil was boiling to the right temperature, and when I put this person in, all of a sudden, this oil has become very cold." So, he was wondering, what happened? And he felt that it has got something to do with this person with his white beard who has come. So, he went to Nanak Sahib and he bowed before Him. He bowed down to Nanak Sahib and he told Him, "I have committed a lot of sin. I have killed a lot of people. So, please shower Your Grace on me also."

So, Nanak Sahib told him, "Okay, never mind. From now on, you have to leave all these things that you are doing and you should give water, and serve water, to the people who travel from this forest."

So, He initiated him also and He told him to do meditation. And He told him to do this **seva** of people so that his sins would get redeemed.

So, that way, with the Grace of the Master, this cannibal who used to eat people, he also got transformed. He started giving water and he started doing his meditation and he also became a Sadhu with the Grace of the Master.

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So, therefore, Masters graced ordinary sinners, but also very great sinners and such, cannibals and people who have such bad karmas.

So, we are indeed fortunate to have been given initiation by the Masters, and if we keep this in mind and we do our meditation while we do our duty to the rest of the world, we will definitely be successful.

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So, this time is good and we should make the most of it and we should close our eyes and sit for meditation now.

27

SATSANG
09 Aug 2017 – Afternoon

Whether Conscious Or Unconscious, The Mind Chases Its Desire And Tries To Achieve That Desire And Do That Karma

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The paathi is singing from the Bani of Sant Tulsi Sahib from the book: Ratna Sagar...

Apakeerthi jag mein badi,
Sab sir daare ghoor,
Apakeerthi jag mein badi,
Sab sir daare ghoor,
Laaj kadhi aave nahi,
Saanchii kahe na moor.
Laaj kadhi aave nahi,
Saanchii kahe na moor.

THIS IS THE BANI of Tulsi Sahib from His writings in the Ratna Sagar. This is the extension of the Bani we had heard yesterday. And in this Bani, Tulsi Sahib is explaining how the unscrupulous people go into this cycle of life and death. He explains that after getting this precious life form as a human being, these people waste this life form and then, as a result, they have to go back into the lower life forms. He has also explained into which life forms they will go from here.

So, He's talking about these people who are unscrupulous and, in society, they want status in society. They like their ego to be fed and they want everyone to respect them. If people do not do that, or they are not getting the desired status, then they are willing to do unscrupulous things and even cause harm to others to achieve that. And such people, to hide one lie will tell another hundred lies. But they are not willing to accept their mistake.

Yeh tho upar jag byohaaraa,
Man andhar ka suno bichaara.
Yeh tho upar jag byohaaraa,

Man andhar ka suno bichaara.

So, after talking about the outward traits of such people, Tulsi Sahib now gets into their minds and explains what is there in the minds of such people.

Man ichchaa sang saath chalaave,
Ichchaa man sang tarang utaave.

So, they do their deeds — the mind following their desire — they get all these further desires with all of the things they are doing that lead towards desire. And they are driven by such desires. Even when a person dies, because of the things that he has done in the past, all of those things come together and that drives a new desire. And that is the desire, which he has in his mind at the time of death.

Kal has created karma, or deeds, as the essence of this world. And, as a result, for any human being at the time of death, all these karmas, all these deeds that he has done, a mix of all of these, essentially drive his desire. And it is according to that desire and the mix of these karmas, that the Lord of Judgment decides an appropriate place for that soul to go and the other life form where it will be able to serve or redeem the karmas that have been created out of this.

The mind is an element of Kal Niranjan and the desire is an element of Maya. So, it is something emanating from Maya. So, Niranjan and Maya, using the mind and desire, are pulling the soul in two different directions; and they have a very dominant place in this body. They drive the soul. The soul is completely driven by these two things.

What actually should have happened was that the soul should have been the all-powerful, the mind should have listened to the soul, and the desires should have listened to the mind. But what is actually happening is the desires rule the mind. So, the mind chases the desires. And the soul is driven by the mind. So, it is exactly inverse from what should have happened.

Man ichchaa sang saath chalaave,
Ichchaa man sang tarang utaave.
Jah man lagetahaa tan jaave,
Man man mile milaap kahaave.

The mind and desire throw up a wish and it is in working towards achieving that wish that the person starts making efforts. And, it is because of this cycle between the mind, desire, and these wishes, that the soul is entangled and it has become a jivatma. It has lost its entire powers and it is driven by these. It is captive between the mind and the desires.

So, in this, whether we do good things or we do bad things, the result of both these will be given back to the soul.

Jah man lagetahaa tan jaave,
Man man mile milaap kahaave.
Jaise nadhi lahar ki laharee.
Jaisee baas chale man keree.

It is like the wave of the river that goes back into the river itself. Like that, our addictions are taken on and manifest in the mind. So, the mind also becomes a manifestation of that addiction.

Jaise nadhi lahar ki laharee.
Jaisee baas chale man keree.
Yeh jag jeev lahar mein maatha,
Duniya naam pado yahi baahthaa.

He says, "Just like the wave of the river goes back into the river, like that, in the mind, there are these thoughts, which are continuously coming, and these thoughts arise and settle in the mind itself. And mind is constantly in a state of change because of these thoughts." This is what Tulsi Sahib is describing as 'the world'. He has given the name duniya to this.

The word 'duniya' is, in Hindi, referred to as 'the world'. The foundation, or the essence, of this word was developed more in the Mohammedan culture by someone. And the essence of this is that there are two aspects to everything. There is a male; there is a female. There is a joy; there is sorrow. There is love; there is hatred. So, like that, there are two aspects to everything, and that is what is, in Hindi, called duniya — as in 'dual'.

So, Tulsi Sahib says, "It is these thoughts which continuously are emanating in the mind, and the mind is continuously in a state of flux following these thoughts. And this is what the world is.

Yeh jag jeev lahar mein maatha,
Duniya naam pado yahi baahthaa.
Man ki kala anekan hoyee,
Man ichcha sang baadh bigoyee.

The mind also has many facets. It has got many strengths — like the soul has strengths and is of the essence of God Almighty — like that, the mind also has strength and is an element of Brahm. It belongs to the Triloki — the ruler of the three worlds.

So, everyone is under the influence of the mind and the mind rules right up to Brahm. So, wherever the soul is in all these three worlds, it is under the influence of the mind. And the mind also does not die. So, if the soul does not cross to Par Brahm with the Grace of the Master, it cannot get separated from and kill the mind.

Man ki kala anekan hoyee,
Man ichcha sang baadh bigoyee.
Madira ko kalvaar banaave,
Peeve dhaam deyi dukh paave.

Tulsi Sahib refers to a tribe called Kalvaar. This Kalvaar is a tribe, which makes alcohol. They make different types of intoxicants. So, He refers to these desires as kalvaar, and He is saying, "This kalvaar in the mind, which is all the desires, are ruling the mind and they have made the mind intoxicated with the different types of thoughts and desires that they are throwing at the mind.

Madira ko kalvaar banaave,
Peeve dhaam deyi dukh paave.
Man bhatti kalavaar chadaave,
Kalvaarin pee peev chakaave.

So, these wishes or desires in the mind keep doing all the things. The desires have the mind intoxicated and, between desires and the mind, wishes are created and they follow those wishes. And the result is that the body suffers because the two of them do all this. It is the body, which has and bears the illness.

For example, if you do something criminally then, in the police station, they will beat the body. But these two — the mind and desires — are the things, the main culprits, doing everything.

Even after death, when we carry our burden of karmas, the mind and soul are there in the astral body. So, when they are in the astral body, the hell is in the astral body. And all the sufferings that are given as a result of the bad deeds that the mind has done, all that is given to the astral body.

Now, the astral body is so subtle that even if you touch it, it feels pain. So, in that kind of a state, they are being given sufferings in hell.

So, the mind and desires, through the senses, are driving everything and the body is suffering. And the end result is that one has to go into the cycle of life and death.

Man hai mukar kalaar,
Kalvaarin ichcha bhai,
Bish ras visham vikaar,
Raath diwas karathe rahe.

Tulsi Sahib says, "It is the mind and the desires, which are doing everything, and they are driving

the soul into doing all of this. And the soul within the body is suffering as a result.

Jaagrath mein man laage joi,
Pahunche supane mein tah soi.
Jaagrath mein man laage joi,
Pahunche supane mein tah soi.

Tulsi Sahib talks about the different states of the mind. When one is conscious and awake, the mind is already manifested in the world, and all the desires, and all the thoughts outside. And when one goes to sleep then, in that half sleep state, the mind goes in the dream state and is doing karmas in the dream state.

When we are awake, the mind and soul are at the Eye Center and we are in a conscious state. When we go to sleep, the mind descends from the Eye Center to the level of the throat, which is where Adi Maya sits. And between Adi Maya and the mind, they conjure up the things, which basically we raise as desires in our dream state. Then from there further, when the mind descends down to the level of the heart — where Shiva resides — then we are in deep sleep where there is no dream state. You are in deep sleep. Again, when the mind comes up from that level of the heart back to the level of the throat, again, we are in a dream state. And then, when it comes back at the Eye Center, we are again conscious.

Jaagrath mein man laage joi,
Pahunche supane mein tah soi.
Chal bal kare reethi darsaave,
Jaagrath se supane mein paave.

When some of the desires are un-satiated by the mind in the conscious state, it tries to accomplish these desires in the dream state because, in the dream state, it is in a much more powerful state.

Chal bal kare reethi darsaave,
Jaagrath se supane mein paave.
Lahar ute jo man ke maahi,
So tadroop dekh darsaayi.

He says, "That wave of desire which is run in the conscious state, when the mind is not able to fulfill that desire, it goes in the dream state and fulfills that desire. So, that way, the mind chases the desire and, in some form or the other, it tries to achieve that desire and do that karma.

Lahar ute jo man ke maahi,

So tadroop dekh darsaayi.
Ya man man ichha jiv baandhe,
Karam karoor thaahi mein faandhe.

So, that way, the mind and desires tie the jiva, tie the soul, in karmas, which it cannot untie itself from or get untangled from for several lives.

This is not the first time that we are here in this world as human beings. We have had such births tens of millions of times before. Sometimes we would have been born as a king, sometimes as a pauper. So, we have been coming into this world time and again as human beings. And the kind of burden that we have built up over these millions of lives is bigger than the Himalayas. The kind of burden of our deeds is enormous. And it is only with the Grace of the Masters that we are able to cut those karmas and become free of those karmas so that the Master can take us out of this realm of Kal.

Several rishis and munis have tried to redeem their karmas by various practices and they have done this for over fifty thousand years and sixty thousand years. That has been the level of practice and austerity that they have gone through. But, even then, they have not been able to get rid of their karmas.

So, in this one life, it is the Master with His Grace Who is able to redeem this huge, enormous burden of karmas and take us out of this ocean of life.

In any of the previous lives, if we had had the company of the Masters, then today, we would not be sitting here in the company of the Masters. And even if we would have come in the company of the Masters, but had not taken that to our heart, had not gone and surrendered to the Masters, then we would have remained devoid of Their Grace and that is why we are coming back into this world.

Ya man man ichha jiv baandhe,
Karam karoor thaahi mein faandhe.
Jaise maal bhare vyaipaari,
Jaay disanthar beche jhaari.

So, He explains how we carry these karmas. It is like a trader, he carries his goods. And so, he goes from one country to the other country and he carries those goods with him. And then he gets rid of those goods or sells those goods in the other country.

Like that, the karmas that we build in this life, we have to go in the other forms of life and we have to redeem those karmas.

Jaise maal bhare vyaipaari,

Jaay disanthar beche jhaari.
Aise karm kareedho lekha,
Chourasi ke bhogh alekha.

Tulsi Sahib says, "As a result, the jiva goes into the chaurasi, into the 8.4 million life forms. He goes there and starts redeeming all his karmas.

So, why does he do that? It is only because he has built these karmas in this human life. Because Kal has made karmas as the essence of life and, therefore, whatever karmas we are building up, we have to redeem those karmas. And, for that, we have to take birth again in different life forms and pay that off.

Aise karm kareedho lekha,
Chourasi ke bhogh alekha.
Jo hisaab kaagaz mein hoyi,
Dharmrai bugathaave soyi.

So, your karmas are written by Chitragupta on the basis of the Lord of Judgment. So, the Lord of Judgment decides, on the basis of the karmas that you have incurred, on how you will be going and redeeming these karmas. Whatever karmas we do, whether we do those consciously or subconsciously, those karmas have to be redeemed. And the Lord of Judgment makes a decision on the basis of our karmas of how those are going to be redeemed.

Jo hisaab kaagaz mein hoyi,
Dharmrai bugathaave soyi.
Narak swarg dohu bane karoora,
Ya mein se koi baache poora.

Tulsi Sahib says, "The soul and mind are going up and down. They are going to heaven; sometimes they're going to hell; sometimes they go in other life forms to get out of all of this. He says, "It has to be a brave man who will get out of all of this. And, for that, he will have to go and surrender to the Will of the Master.

Most people believe that salvation lies in going to heaven. So, if we do good deeds, then we get salvation and we go to heaven and the soul gets free there. But that is not the case. All these are mirages created by Kal. And these are not places of salvation.

For example, if someone does the jap or someone does the worship of Vishnu, he will go to Vaikuntha. Or if someone is doing it for Shiva, he will go to Kailash. And, like that, if others are doing mantras or they are following some other deities, then they will go to heaven.

So, all of these people, for the japas or tapas, or this worship, they achieve a limited time period where they are allowed to go to either Kailash or Vaikuntha or heaven. And there it is only as long as those good karmas remain that they will be staying there.

Again, that's not a place of salvation or any such thing. There is everything that we are seeing here. It is in the astral form at a higher level. So, otherwise, there are families. There are all the other vices that we have. So, all these kinds of things are there, even in heaven.

Likewise, all these munis who have gone there and are staying and enjoying heaven, when the power of their jap gets over, when the power of their austerity gets over, they will be sent back to this earth.

Tulsi Sahib, therefore, says, "The person, or the soul, keeps bouncing across all of these planes — the heavens, hells, and this earth — and is not able to get free of all this until he gets a true Master Who showers His Grace and takes him out of this.

And asajjan reethi,
Janm janm joni pade,
Andaz mein bisraam,
Teen tatt tan man ghare.

Tulsi Sahib says, "Those people who are unscrupulous and have had bad deeds here are then born in the egg-bearing state, which are like birds. So, they are then reborn as birds.

Ab yeh asajjan reethi ki,
Karani karam gathi yo bhayi.

From here, Tulsi Sahib explains how the person goes into the next life form as a result of the karma that he has done here.

Ab yeh asajjan reethi ki,
Karani karam gathi yo bhayi,
Mar ke andaz ki khaani mein,
Tan paay ke bugathe sahi.

Tulsi Sahib talks about these unscrupulous people. He had explained, in the earlier part, who these people are and their characteristics. These are people who will go in a congregation of Saints and they will make fun there, and they will make laughter there, and they will make all the people unfocused on what is being explained there. They will not listen to what is being said — or such other things as were explained earlier. So, He tells now how these people will now go into the next life as birds.

Mar ke andaz ki khaani mein,
Tan paay ke bugathe sahi.
Ap kai bhai tez tat bas,
Baas mein kaaya kahee.

He says, "These will go into the bodies of 'three elements'— of air, water, and fire. They will be given the life of these birds who lay eggs.

So, He says, "Like different people, according to their karmas, go into different lives, such people who are unscrupulous and have these characteristics go and become birds in their next life."

It is also possible that, as a human being, the person also gets the next life as a human being. There are some people who are pious. They do a little bit of devotion in their lives. And there are people who are ethical. They do not cause harm to others and they are pretty content with what they are getting. Such people — some of them — will likely get another human life.

Ap kai bhai tez tat bas,
Baas mein kaaya kahee.
Saagar kalap ke baadh
Fir fir yoni mein aave vahee.

Tulsi Sahib says, "Once they go in that life form, there are several other forms that they will continue to go in, and it will take several yugas for them to take birth as a human being again." Therefore, Masters say, "From tens of millions of lives that a soul has suffered before, with the Mercy of God, it gets a human body. And with the Grace of the Masters, it comes in the company of the Masters.

Later, Tulsi Sahib also explains how, from the form of birds, they also go in the other forms of these 8.4 million life forms and how they suffer in these different life forms also.

Saagar kalap ke baadh
Fir fir yoni mein aave vahee.
Koi karm ke anusaar kari,
Char khaan mein uthpathi rahee.

Tulsi Sahib says, "They are also born as trees and insects. There are more than 3 million life forms in the form of trees. And there are more than 2.7 million life forms of insects. And there are nearly 1.4 million life forms of birds." So, if one goes only in this cycle, it will take several kalpas to come back in the form of a human being.

Koi karm ke anusaar kari,
Char khaan mein uthpathi rahee.
Jug jug vathan karike rahe,
Nar ke joni paave nahi.

So, thereafter, how much ever the soul tries, it does not get the human birth and it suffers a lot in all of these life forms.

Jug jug vathan karike rahe,
Nar ke joni paave nahi.
Jas baat mein koi bruchch fal,
Pad pad pake gir ke bhuyee.

He explains that "Like the fruit falls from the tree, then it forms another tree, and so on and so forth." So, that way, the soul keeps going back and forth in these life forms.

Now, Tulsi Sahib further explains how the soul comes back into the life of a human being.

Jas baat mein koi bruchch fal,
Pad pad pake gir ke bhuyee.
Koi santh aay utay mukh,
Jab khaay nar joni bhayee.

Tulsi Sahib says, "Where a fruit of a tree falls, and if a Saint happens to eat that fruit of that tree, then that tree gets a redemption — it gets the life of a human being." So, it is the luck of that tree that that fruit somehow reaches the Saint and the Saint eats that fruit. And, because of that, the tree gets the Grace and it gets the life of a human form.

Masters have been very graceful and They have extended a lot of Grace. And, as a result, we are seeing humanity, which is growing so much. So, it has a lot to do with the Grace that the Masters have showered on all these different life forms.

So, that is the reason. For example, where Masters do agriculture and the field has a crop of rice or wheat, and the Masters shower Their Grace on that crop — there are so many plants in that crop — and each of those plants gets a redemption and they get to become human beings. Likewise, these grains of rice that are eaten, or the grains of wheat that are eaten, all of these plants also get a redemption and they become humans.

So, that is the reason why humanity has increased so manyfold. Now, they have got the human life but only a few of them will somehow reach a Master in that human life. Otherwise, again, they will do all their karmas and then they will go back in that chaurasi.

* * *

This I will relate to you as an eyewitness. In the Bangalore ashram, in Kengeri, at the entrance of the ashram, we wanted to create a small place for the watchman to sit. So, there was a big mango tree there. We wanted to make a small room for the watchman there near the gate and there was this mango tree. So, Somanath Baba Ji called a carpenter and he asked that carpenter to cut that tree down so that room could be made there.

Other sevadars went to Baba Ji and they told him, "This tree is so nice. It gives such sweet fruit. So, why don't we make the room somewhere else? Let the tree be there only."

Baba Ji told them, "See? Now you are only saying that the fruit is sweet. Don't you want to give it a redemption from here?"

So, we cut the tree and made that room there. That carpenter there immediately requested Baba Ji— he did not have a child— so he requested Baba Ji, "If you are going to give him a human birth, then why don't you allow that human to be born in my house?"

Somanath Baba Ji simply smiled and He left.

And, thereafter, that carpenter cut that tree and they removed the roots, etc., and that room was made there. That room is still there where that tree used to be. And about one and a half years after that, that carpenter had a son.

So, as soon as he got that baby boy, that carpenter came with that baby boy in an automobile. He took an automobile and came in the early morning and he placed that baby at the feet of Somanath Baba Ji.

So, Somanath Baba Ji looked at him and He started smiling and He said, "Oh, he's very cute. He looks like a mango!"

So, such things happen with the Grace of the Masters.

Koi santh aay utay mukh,
Jab khaay nar joni bhayee.
Dahi jogi se sanjoy as koi,
Aani ke barthe sahee.

Tulsi Sahib says, "Such incidents happen with the Grace of the Masters. The souls who are there in the lower life forms get a sudden acceleration to a human birth."

Dahi jogi se sanjoy as koi,
Aani ke barthe sahee,

Karani kare nahi paar paave,
Sant ki kirpa bhayee.

Radhaswami.

28

Meditation Talk
10 Aug 2017 – Morning

The Two Types Of Naam

SWAMI JI MAHARAJ HAS WRITTEN in His Bani, "There are two types of Naam. One is Varnatmak and the other is Dhunatmak. Varnatmak Naam is that which can be seen, written, or read and spoken. The other Naam is Dhunatmak Naam, which is praised in all the Banis of the Masters.

This Dhunatmak Naam is the Sound Current that is emanating from God Almighty and coming via all the planes down and then it is resonating in all the chakras in the body.

In the Varnatmak Naam, that is the one that can be described or spoken or written, all the Scriptures, all the mantras, all the Vedas, and all the holy books, everything comes within the Varnatmak Naam. But everything that we can see or speak or hear or write, all this is going to be subject to destruction.

However, the Dhunatmak Naam has been created by God Almighty and that is resonating within all the life forms.

Nanak Sahib says, "It is this Sound Current, which has emanated from God Almighty and has come down the planes." It is that very Sound Current, which has created all these planes. And all the And, Pind, Brahmand, everything is created by this Sound Current. And that same Sound Current is now resonating at the Eye Center. It is resonating; It has come from all the planes and is resonating at the Eye Center. And, from there, It is illuminating the body and It is giving energy to the body.

The names that are given during the initiation, these are the names of the holy Lords of the higher planes. These names are also within the Varnatmak Naam and they are also subject to destruction. During initiation, the Masters connect us with the Sound Current within. And when our intellect ceases, and our talking and seeing and all the other faculties of the mind cease, then we are able to manifest that Sound Current and get connected within. That very Sound Current manifests in the Radiant Form of the Master and It shows the Path, and It takes the soul back, plane-by-plane, to God Almighty.

When we go back to Sach Khand, God Almighty does not have any other form. He appears in the form of Light and Sound, and the Masters Who have taken us there, He appears in the form of that Master in Light and Sound.

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In the Dwapar Yuga, Kabir Sahib took Indra Mati and Indra Mati went within, and Kabir Sahib took her to Sach Khand. When They reached Sach Khand, He bowed before God Almighty and told Him to accept the soul of Indra Mati. There, the God Almighty, Sat Purush, He appeared from the Lotus and He came in the form of Kabir Sahib only.

* * *

So, the Masters are also Sound Current and the Sound Current is connected plane-by-plane to go within back to God Almighty. All the other mantras, tantras, and everything else that we do, all those give us mystic powers also and, to an extent, they give us the pleasure of being in Kailash, Vaikuntha, or heaven, but none of them are able to give us salvation. It is only the Sound Current, which gives us the salvation.

When all these munis who have done their meditation, or they have done their austerities and they have gained a lot of positive karmas, they are given the benefit of that by being given a place in heaven or Kailash or Vaikuntha. Now when that power of austerity or those karmas come to an end, then they're sent back again to this earth where they again get under the influence of the mind and do karmas and go back into the chaurasi.

We are currently in this human physical body, and because we are in this physical body, to address the mind, we have to take the help of a physical nature. That is why the Simran given to us is in this form. It is in the Varnatmak Naam. And it is with this Simran and the contemplation of the Form of the Master that we are able to go to the Tenth Door. And when we get out of this physical body then, within, we are connected to the Sound Current. After that, this Simran and this Varnatmak Naam that has been given to us does not help further. It is only the Sound Current then that takes the soul within.

We are indeed fortunate to have the company of the Masters and Their Teachings, and They have given us initiation. Now, it is necessary for us, therefore, to do as much Simran and meditation as possible and stay connected so that we can go within and get connected to the Sound Current as soon as possible.

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So, the atmosphere is very calm and quiet and we should also make the most of it. So, close our eyes and sit for meditation.

29

Meditation Talk
10 Aug 2017 – Afternoon

Wherever We Sit And Do Our Meditation, Our Master Immediately Comes To Know And He Showers His Grace On Us

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ALL SAINTS HAVE TALKED about the importance of Bhajan Simran because the important thing is the action. We have to do the action if we want to be successful on the Path. We, otherwise, get a lot of Grace from the Masters. We ask for various help and we do get the Grace of the Masters. But if we ask for the Grace of Masters, forgetting our Bhajan Simran to be done, that Grace comes only when we do Bhajan Simran.

* * *

I often tell this story. This is about four people who had come, who were disciples of Sawan Singh Ji Maharaj. They had come to meet Him and, in the society, they were very important people. So, when they came to visit Sawan Singh Ji Maharaj, He also asked Bibi Lajo to make some tea for them. And they had tea also and when they were going, they all stood and prayed to Sawan Singh Ji Maharaj and requested Him to help them and shower His Grace because they were unable to do their meditation.

So, when they said this to Baba Ji, He started laughing. And he kept laughing for about two, three minutes. And those people were standing there in the doorway and He kept laughing.

So, Bibi Lajo then spoke to Sawan Singh Ji Maharaj and told Him, "They've asked You a question so, You have been laughing?"

Baba Ji was laughing, so she asked Him to answer them.

And He said, "Look, Bibi Laj0, they've asked for Grace for devotion. Now, every day the Saint goes with a basket full of Grace to shower on the devotees who do devotion. So, we go every day at three o'clock. I take this basket of Grace with me and I go from house to house to all my devotees. And then, someone is sleeping. Someone is doing some other thing. All of them are doing different things, or mostly, everyone is in deep sleep. And there only a very, very select few who are sitting and praying and doing their devotion. Then, whatever I can give them,

shower Grace on such people, I shower the Grace and then I have to carry that full basket of Grace back with me and come home. And yet, these people ask me for Grace for devotion?"

* * *

So, what he was trying to say is that you will get the Grace of the Masters if you do your devotion. You should do your devotion to be able to assimilate and get that Grace. We should not think that our Master is very far away. Sant Ji used to often say, "Your Master is within you. He is very close to you at all times."

All over, relatives, when we go outside or we leave them, we have that distance or that gap between us. But, between the Master and the disciple, there is never a gap. Even for a second, the Master is not away from that disciple.

So, wherever we are, whether we are in a forest or we are in some corner of our house, or wherever we sit and do our meditation, our Master immediately comes to know and He showers His Grace on us. We get the Grace of the Masters even without asking for the Grace because this is the only way to get the Grace of the Masters, by doing our Simran and Bhajan.

Like we go about our routine, to our offices, or for business, or to the farms, we go from time to time and we never break that. We go and stick to our timetable and schedule for doing all those things. Like that, for meditation also we should keep a part of that schedule and we should follow it every day.

Whereas, for anything outside that we have to do or perform, we don't bother whether it is a day or night, day and night we work on that. But when it comes to doing meditation or Dhyan Bhajan, then we somehow seem to not have any time for it.

If there is one objective that we have in our human life, then that objective is to do our Bhajan Simran, because it is only with Bhajan Simran that we can get salvation in this life, which is so precious and has been given to us.

Somanath Baba Ji also used to say quite often, "You should get up and do your meditation. Whether your mind sits, whether you feel like sitting or don't feel like sitting, or your mind is focused a lot, you should, every day, make it a point to sit for meditation." He used to say, "Do it regularly as a duty. You should fix your time and sit for meditation, whether you're focused or not."

It is like what we do for our job. We go do our job at that fixed time. And there, whether you work or you don't work, you have done your attendance. So, you'll still get your payment.

So, when we sit like that on a regular basis, daily without any break, the Master definitely graces us and He extends and showers His Mercy and Grace on us.

We sit here and we come for this program and do our meditation here, but when we go back, we take a break from that meditation and we somehow do not find the time to do it, we must make it a point to take out time for our meditation as a priority in our schedule for every day. And we should always prioritize this and take out time without fail, without a break.

So, when we do it regularly like that, we will also get more motivated to do meditation. Because once we sit regularly, then the experiences that you get motivate the mind to do more and more meditation. So, that way, if you do it regularly, you will automatically get more and more motivation.

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So, the atmosphere is good and quiet and we should make the most of it. Close your eyes and sit for meditation now.

30

SATSANG
10 Aug 2017 – Afternoon

Impressions From Prior Lives As Lower Life Forms Have An Influence On The State Of Mind In The Human Form

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The paathi is singing from the Bani of Sant Tulsi Sahib from the book: Ratna Sagar...

Andaj se jo nar than paave,
Jaaka bhakhu sakal subhaave.
Andaj se jo nar than paave,
Jaaka bhakhu sakal subhaave.

THIS IS THE BANI of Param Sant Satguru Tulsi Sahib. This is the third day of this Bani. This is from Tulsi Sahib's Ratna Sagar, and this is the third day. In this Bani, in the earlier two days, we have seen Tulsi Sahib talking about the sajjan, or the God-fearing or good people, who are devoted and who work towards devotion. And then, He talked about what their characteristics are. Then He spoke in His Bani about the characteristics of the unscrupulous people — what they do, how they behave. And then, He also said that, as a result of their behavior, how they have to go into lower life forms of the egg-laying birds.

Now, He speaks about those souls who come from the andaj, they come from the birds into human form. What are their characteristics?

Andaj se jo nar than paave,
Jaaka bhakhu sakal subhaave.
Khaani lachch mein kahu samjhaayi,
Andaj se nar dehi paayi.

So, He says, "Those who come from the life of birds and the form of birds into the human form — what are their characteristics?"

Khaani lachch mein kahu samjhaayi,
Andaj se nar dehi paayi.
Khaani jugan jug rahe anekhaa,
Unkaa lakh pahichaan parekhaa.

He says, "Those who go from the human birth into the lower life forms of birds — of egg-laying creatures — spend several thousands and millions of years in those types of egg-laying species. There are nearly 1.4 million species of egg-laying creatures. So once the soul goes into that group, it stays there for a long period.

Now, Tulsi Sahib says, "From there, if some of them get elevated to a human life form, what are the characteristics of such people?"

Khaani jugan jug rahe anekhaa,
Unkaa lakh pahichaan parekhaa.
Man ki basan bake partheetha,
Vah upjaave vaisee reethaa.

In such people, the mind is very dominant and the mind is swayed by addictions. So, such people get easily swayed to addictions and the mind pulls them in all directions.

Man ki basan bake partheetha,
Vah upjaave vaisee reethaa.
Jas jas rahe khaani ras maahi,
Jas jas buddhi upjaave bhai.

Within the egg-laying creatures, there are several types of creatures. So, the mind, when it is there in those creatures, carries the impression of that creature when it comes into the human form because it is the law. From all our previous forms in which we have been or in the bodies in which we have stayed, those impressions have an influence on the state of our mind in the human form.

* * *

Sant Ji used to give an example. There were a father and son in Agra and both were disciples of Swami Ji Maharaj. During that period, there weren't too many hospitals or nursing homes or such healthcare facilities. Mostly, people had to go to vaids or resort to Ayurvedic medicine, and it would take a long time for getting a cure. And, during that period also, there were several very large epidemics.

So, that son got infected by plague. During that period, this plague was endemic. So, he was suffering for about twenty to twenty-five days.

When he was about to die, the boy's Third Eye opened while his father was weeping by his bedside. So, his Third Eye had opened and he could see the things inside and he told his father, "Do not weep for me because I am going to die now and I will be reborn as a human and I'm going to go to a good family where I will, again, go to a Saint, and I will get to become a Saint."

He said, "Since I can now see all my previous lives also, let me tell you that I was a babul tree in my previous birth. And it is by luck that Swami Ji Maharaj used a part of my twig to brush His teeth and, as a result, I was given a redemption from that life and I was given birth as a human being. So, I was born as a human being. However, I carried all the impressions of a very basic life form — those of a tree. And that is why I was not able to do my meditation properly. Now, I will get a rebirth as another human being and I will go with much better impressions and I will get to meet a Saint, get Naam, and I will be going back to God Almighty there."

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So, basically, people do carry impressions of their earlier births. But, when there is such radical movement from a much lower life form into a human form, it is mainly because of the Grace and Mercy of Saints. But, since they have transformed from a lower life form into the human form, they carry the characteristics and those impressions of that earlier birth in the mind in the human form.

The story I just related is not just a fictional story. It is a real story that has happened. And Sawan Singh Ji Maharaj used to very often relate this story in his Satsangs.

So, Tulsi Sahib says, "Those who come from previous life forms with the characteristics of egg-laying creatures carry those impressions and characteristics as human beings. And those influences continue when they are human beings."

Jas jas rahe khaani ras maahi,
Jas jas buddhi upjaave bhai.
Jaisi rahani chaal nith chaale,
Lachch alachch dhoi prathipaale.

So, those impressions carry on in the human being and such people carry that in their behavior, in their thought processes, in their intellect — all of these are affected by their previous births.

Jaisi rahani chaal nith chaale,
Lachch alachch dhoi prathipaale.
Joee ras mein man rahaa nidhaana,
Soee ras dharase parakh pichanaa.

Tulsi Sahib says, "The person behaves according to those influences and impressions and he also incurs karmas in this life according to that behavior. And, as a result, he again goes back into other lower life forms."

We can see that all humans are not alike. Everyone has a different intellect and way of thinking. And all of them are behaving according to their earlier karmas and impressions from their earlier lives.

Even within the same family, where a father has four sons, four sons may have radically different characteristics. Someone may be an addict and maybe eating non-vegetarian food and swayed by other such vices. And there may be someone who is devoted or someone else who does some other thing. So, that way, all four may be very different in their characteristics according to their karmas.

So, each one has his own intellect and thinking process and each one is different from the other.

Joee ras mein man rahaa nidhaana,
Soee ras dharase parakh pichanaa.
Rahani rahe sab bhaasak reethi,
So bhaasak hoi parase preethi.
Andaz khaani subhaav,
Gharaa jo nar tan aayi ke,
Andaz khaani subhaav,
Gharaa jo nar tan aayi ke,
Lachhan ke barthmaan,
Joni janam jug jug rahe.
Aalas neendh nain bhari sove,
Kaam krodh daaliddhar hove.

So, such people, when they are in the human form, have higher levels of lust and anger. They are more prone to sleeping and laziness. They are generally born under conditions of greater poverty. They are not wealthy. They follow their own thoughts and thinking, and they are not able to assimilate what others are trying to explain. So, they are not as wise.

Aalas neendh nain bhari sove,
Kaam krodh daaliddhar hove.
Chanchal chor chugal chaturaaee,
Maya moh mamata adhikayee.

Such people have a lower attention span and they are more active in their thinking. They are also prone to having more attachments. So, they are more prone to attachments to their families and their near and dear ones. And they find it difficult to understand the Teachings of the Masters.

They do not follow a proper schedule or routine and they do not have proper times for eating. They eat at very odd times. They also sleep at very odd times. So, whenever possible, they prefer to sleep because they are lazy by nature. They do not follow a routine of sleeping with a set time.

They are also prone to stealing. They take to stealing other people's things. And they also speak ill about others.

Chanchal chor chugal chaturaaee,
Maya moh mamata adhikayee.
Guru ke charan chitth nahi laave,
Santhan ki sangati nahi bhaave.

Such people do not understand and do not like the Teachings of the Masters. Basically, they do not like to go on this Path of devotion by going to Masters. Because of their impressions and their characteristic intellect, they have short attention spans and are unable to understand the Teachings of the Masters. So, therefore, whatever is being explained by the Masters, they are not able to understand it and assimilate it.

They take to slandering and they do not mind even talking bad about Masters. They also try to discourage someone else who is going to Satsang. And by saying different things, they try to discourage and get the other person to lose focus on their devotion.

Guru ke charan chitth nahi laave,
Santhan ki sangati nahi bhaave.
Bhooth pisaach ru pooje deva,
Devee darash aur nahi sewaa.

Such people take to occult and black magic, and if someone is unwell for example, they feel that some ghost has overcome that person. So, they believe in all such things, about ghosts, and about all these tantras and mantras, and about all of these kinds of things.

They have a lot of desires and, therefore, they pray to deities for seeking satiation of those desires. They seldom go to Saints. They do not understand the Teachings of the Masters and they are not willing to let go of their own beliefs of deity worship and such other occult practices.

Bhooth pisaach ru pooje deva,
Devee darash aur nahi sewaa.
Theerath barath bahuth mann laave.
Thakur preethi bhaav chith chaave.

Such people are willing to do all things and rituals like fasting or going to pilgrimages and such other things, but they do not like to do the devotion of the Masters or understand the Teachings of the Masters.

They engage in slandering others who are on this Path. If there is someone in the family who is devoted or who is going to Satsangs or going to the Masters, then they engage in slandering and discouraging that person from going to the Masters, saying that he has moved away from their conventional way of praying to gods and goddesses and deity worships and pilgrimages, etc.

Theerath barath bahuth mann laave.!
Thakur preethi bhaav chith chaave.
Bhedh pooraan kahan bahu bhhave,
Sivaling paras puji lau laave.

Such people believe in Vedas and the Holy Scriptures and they have a tendency to be more drawn to the shivling or to the prayer of Lord Shiva. So, they are more devoted to the epics — like Ramayana and Mahabharata and Bhagavad-Gita — and they are drawn to what is said there.

Bhedh pooraan kahan bahu bhhave,
Sivaling paras puji lau laave.
Ban baahar ghar aagi lagaave,
Rovat maahi hansee uti aave.

Such people have the characteristic of creating fights between two people. They engage in slandering and they try to ignite a fight between two people by talking ill about one with the other.

And these people also have a unique characteristic that when they cry they suddenly laugh, and then they start crying again.

So, Tulsi Sahib is describing all these characteristics of these human beings who have come from the lower life forms of andaj, which are egg-laying creatures.

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Dhani Dharam Das was a great disciple of Kabir Sahib. And even his wife and other family members used to go to Kabir Sahib and they believed in Sant Mat. But their only son, Narayan Das did not take to this. He did not believe in Kabir Sahib.

When Kabir Sahib would come to the house of Dhani Dharam Das, Dhani Dharam Das would bring his son to take the Darshan of Kabir Sahib and he would catch Narayan Das and bring him so that he could get Darshan. But, when he would bring him in front of Kabir Sahib, Narayan Das would show his back and stand with his back to Kabir Sahib.

So, he used to get admonished by Dhani Dharam Das. He told him, "The Master has come from such a long distance and He has come to our home. You should bow and show respect to him but, instead, you are showing your back."

But, despite that, he would not listen.

So once, when Kabir Sahib had come to his house, Dhani Dharam Das requested, "You have given us all initiation and You have got salvation for everybody, You have taken care of all our souls. But Narayan Das, can You also take care of him?"

Kabir Sahib immediately told Dharam Das, "You have still not understood. He is an avatar. He is a representative of Niranjan and he is born to oppose me. He is born to take an opposing position to Sant Mat."

Kabir Sahib also told him, "If you pursue this and you keep advocating for Narayan Das, then even you will go to hell with him."

But then, Dharam Das Ji requested, "Narayan Das is my only son and if he is going to oppose Sant Mat then how am I going to take this further?"

So, Kabir Sahib told him, "Don't worry. That will be taken care of." And, as a result, he got a son, Chudamani, who was born to Amin.

Later, Narayan Das did oppose Sant Mat and he used to do preachings against Sant Mat.

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Likewise, even Guru Nanak Sahib had two sons, Sri Chand and Lakshmi Chand, and both of them took to other paths. They did not follow the Teachings of Guru Nanak Sahib.

So, just like Saints come to give salvation to the souls and take them back to God Almighty, even Niranjan sends people. And those people or mahatmas sent by him take to showing mystic powers and they try to mislead people from getting salvation.

Chhin sur taan alaap sunaave,
Dukh sukh peer paraee na aave.
Koi kachu kah gussa bhari aave,
Zidd pade maaran ko aave.

Such people always have their own selfish interest at heart and they don't believe in doing selfless things. And even if someone is trying to explain something good to them, they refuse to accept it or believe it, and they argue with that. And sometimes, they are even willing to go and fight with that person for what he is saying.

So, first of all, these people do not understand what the Masters are explaining. And then, if someone tries to explain to them, or explain a little more forcefully, then that has an inverse effect.

These people are swayed only by their own intellect and thinking processes and they refuse to accept all of this.

It's like if you have a diamond and you are a trader of diamonds, then you will be showing it to people who would be interested in buying them and who would be traders in diamonds. You

would not go and show it to every person because, if you go about showing it to everybody, there will be thieves there also who will want to take it away from you.

The high Teachings of Sant Mat are, therefore, not for everybody. And there is no point in explaining Sant Mat to everybody that we meet. It is because many people misunderstand it and they take some other kind of meaning out of all of this. So, only open that treasure of knowledge to such a person who you feel is capable of assimilating it and can understand what you are going to be saying.

Yaa bidhi udmad gyan,
Agyani bhav bhatak mein,
Yaa bidhi udmad gyan,
Agyani bhav bhatak mein.

He says, "Even the souls that are coming from the lower life forms of insects and reptiles also have similar characteristics." Later now, he explains about other such lower life forms.

Atak na maane kaahu,
Poorab karani karam fal.
Koi koi ko dekhat kachu deve,
Man maleen maila kari leve.
Mann mein bure aap dukh paave,
Andhar maahi bahuth pachthave.

Such people, who have come from the lower life forms of egg-laying creatures, when they become human beings with their additional karmas, they then go into even the lower life forms of insects and reptiles. So then, when they go in those life forms of insects and reptiles, they further repent because, from three elements, now they have gone into two elements.

Jikar vibaadh bahut man bhaave,
Gyan dhyan sudhi budhi bisaraave.
Surakh nain ratnaari rekhen,
Bhown tedi dirgan se dekhe.

He says, "Those people who now come from the lower life forms of insects and reptiles, when they come into human forms, such people are of very low consciousness and they have very malicious and lustful thoughts." They do not like to help others and — other than their own selfish interests — they are not bothered about anything. So, if they see something good happening to others, they feel jealous about it. They do not like it.

Mukh mein laar bahe din raati,
Bahu bidhi heth zuvaari saathi.
Neecha aap unch mann rakhen,

Mann ka mot madhurath bhaakhe.

Such people have this characteristic that they salivate a lot. They are also prone to gambling and they like to play cards and they like to gamble on cards.

So, from outside, they speak sweetly, but inside, they have malicious intent. Outwardly, they will appear to be sweet, but inside they have bad intent.

Hum samaan dusar nahi koi,
Ya bidhi base hiyen mein soyee.

Such people are generally illiterate. They do not like to get educated. They do not like to go to schools. And, later in life, they believe that whatever they are thinking is correct and others are not thinking correctly. They do more work of physical labor and less work of intellect. They do not like to listen to others.

Kubari peet pet halkaayee,
Sune koi baath turath kahe jaayi.
Baanki dharan mud tedaayi,
Yah lacchan bahu bhaathi rahaayi.

He says, "Some of them also have hunches on their backs. They have a very high ego — they are very egoistic — and they do not like to listen to others. They only want others to listen to them.

Yahee bidhi baranan baak,
Bhaakh kahu prakruthi sabhee.
Kabhi na chuke bhaav,
Jo lachchan yahi mein kahe.
Jaamein kutumb kaaz yon ghave,
Jyon kunkar pille ko chaave.

Such people are mostly involved in their own families. They do not have the capacity to go and look beyond their families. So, such people cannot live in larger families because they do not like to listen to others.

Lethe aindayi tan ko thode,
Sama vaiti ke mooch marode.

Such people — when they are with others — like to take care of their mustaches. They don't like to listen to others, so they may cough in common gatherings, or they may make such other sounds or noises. But they don't like others giving speeches and they don't like to listen to others.

Meethe bhojan adhik suhayee.
Fal falhaar khaay bahu bhaayi.
Jaane na jaathi apani chhotee,
Baathein kare badan se moti.

Such people eat simple food. They do not like very lavish food. They prefer to live on vegetables and fruits.

And, even if they are of a low caste, they believe that they are of a high caste. So, they believe they are superior. They walk with their chest high and they never think themselves as second to anyone.

Chaal chale theethar ki naayi,
Kaag subhaav rahe mann maahi.

They actually have the characteristics of a crow, but they like to show themselves as a pitta, which is a fast-moving bird. So, they like to show themselves as fast-moving, but they are actually very slow and they have very low characteristics.

Lampat baath kare bariyaayi.
Andhar sadha kapat rahe chaayi.

They brag about very big things, but in their hearts, they have malice. And with such people, no one should have faith in what such people are saying.

Andaz jo jod khaan kahaave.
Tatvheen bhav bhatka khaave.
Koi sanjog pade as bhaayi.
Nar ki dahi ghare tab aayi.

Tulsi Sahib says, "Such souls are in these egg-laying creatures and insects — there are nearly 2.7 million life forms of insects, and there are nearly 1.4 million life forms of egg-laying creatures. So, such people or such souls, once they go into that group of creatures, they continuously keep getting born and reborn within that group of 2.7 million life forms and within that 1.4 million life forms. They seldom are able to get out of those kinds of life forms.

It is only very few of such which come into the human life form. That is because of the Grace and Mercy of a Saint.

Where They see some bird, that bird may get to become a human being. Or sometimes, some insect comes under Their feet and dies. That insect gets a redemption. It comes out of that nature of creature and it comes into and takes birth as a human being.

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When Baba Somanath Ji was at His ashram, there was this pigeon and his name was Raju. This pigeon would always stay around the room of Baba Ji.

Baba Ji used to give Darshan twice to sevadars and other people. So, at 6:30 in the morning, when he would start that Darshan time, then first, this pigeon would come. First, Raju would come; he would go around His feet; he would touch his beak to the feet; then he would again keep going in circles around the feet. So, he would always take the first Darshan.

Sevadars would take him out for a walk also. When they would go into the fields to work, he would go with them. And then, after some time, those sevadars — when they would be doing seva — would hand over Raju to Pushpama and she would hold him for some time. So that way, he would go out with these people. He was there as long as Baba Ji was there, and when Baba Ji left His sharir, His body, even that pigeon went away.

That way also, even a peacock came to Baba Ji once. Where Baba Ji used to stay on the first floor of this building — which was a ground plus first floor — and the ashram was pretty much in a forest area.

So once, possibly, some hunters or someone must have been chasing this peacock and so, frightened, he had flown straight into the room of Baba Ji. And when he came inside, Baba Ji touched him. He was quite scared and tired. Baba Ji said, "He is quite tired and hungry."

So, they gave him water and they fed him some grains. Then, Somanath Baba Ji created a room for him. It was open and was very well ventilated from all sides with a net on the sides. He stayed there for quite some time.

Even Bernard and all the others who used to come to the ashram, they know about this. This was a special enclosure made for only that peacock. It had a wall of only about four to five feet and then there was a mesh around it. So, it was specially created for him.

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So, therefore, Saints, sometimes extend Their Grace like this on these birds. And, like that, They may also extend some Grace on these insects; or some insects come below Their feet and die. So, such animals get redemption from this cycle and they are born as human beings. Otherwise, they have to keep going in circles in those forms, in those creatures, like insects. They continuously remain as insects for a very long time — or as birds.

Andaz jo jod khaan kahaave.
Tatvheen bhav bhatka khaave.
Koi sanjog pade as bhaayi.
Nar ki dahi ghare tab aayi.

Radhaswami.

31

Meditation Talk
11 Aug 2017 – Morning

By Listening To Satsang The Willpower Of Our Soul Increases And The Strength Of The Mind Is Reduced

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BABA JI USED TO OFTEN SAY in His Satsangs, "Sant Mat is the Path for self-improvement." So, it is very important for us to follow the Path and listen to Satsang every day. Along with our Bhajan Simran every day, we should also listen to Satsang every day, because by listening to Satsang the willpower of our soul increases and the strength of the mind is reduced. So, we should listen to Satsang very attentively. We should try to imbibe whatever is said in that Satsang and listen to it without doing any other things while we are listening to Satsang.

Even if our other family members are not sitting with us in the Satsang, we should ensure that we are sitting, but when we are sitting for Satsang, we should make sure that we leave all the other work and sit with focused attention to listen to Satsang. Even if the other members are not satsangis, or they are not influenced by Satsang, the words of Satsang are going to come when we are playing that Satsang. They will be going to their ears and there will be a gradual transformation there as well.

Besides this, monthly, whenever there are Satsangs, we should try to make it a point to attend those monthly or weekly Satsangs where all of the satsangis come together and listen to Satsangs.

When we listen to Satsang, we should value each word that has been spoken by the Master and we should listen to it with full attention. When we do not do that, and instead we listen to the Satsang but we are doing other things or paying attention elsewhere, then when we are actually in the presence of the Masters also, the mind is trained to do similarly, and there also we do not then value that Word of the Master when we are in His presence elsewhere.

Even when we sit at home and we listen to Satsang with such full attention, then it is as good as sitting in Satsang in the presence of the Master.

Sant Ji used to say quite often, "Leave a hundred things and sit for Satsang, and leave a thousand things and sit for Bhajan Simran." So, it is very important to sit for Satsang. Just like it is

important for us to eat food for the body, it is equally important for us to attend and listen to Satsang and do our Bhajan Simran for the benefit of the soul.

The Bhajan Simran that we do is like food for the soul. And the Satsang that we listen to is like water to the soul. So, we should listen to Satsang every day.

Now, by listening to Satsang just for a few days and then leaving it, what happens is, your mind starts gaining strength and then it starts wandering here and there and we gradually lose our attention on the Path, and we then stop doing our meditation and Simran as well.

So, it is important to listen to Satsang. With that, the mind stays in control and every day when the words of the Masters fall on our ears, the mind is subdued and it is under control and we are able to have prolonged sessions of our Bhajan Simran as well.

Many times, it so happens that some incident has occurred, or we are under stress, or we are facing a lot of anxiety because of some things that are happening around us, and we are quite perturbed with that. Now, when we listen to Satsang in such situations, it has a calming effect on the mind because we also understand from Satsang that this whole world is false and nothing is permanent here and this is not our place. So, all these have a positive effect on your mind and reduces your anxiety.

When we listen to Satsang, even if it is for half an hour every day, it will definitely have a very positive effect on us. And, not only that, it will also cause a gradual transformation in the non-satsangi family members who are there around you also.

So, every day, we should make it a point to do Bhajan Simran and listen to Satsang. By giving breaks to either of these, the mind starts gaining in strength and it betrays you, sooner or later.

When we do Bhajan Simran, the love of our Master increases. And when we do this regularly, the love for the Master increases. And, as a result, we continue to get more motivation to do Bhajan Simran and increase the time in that. So, our overall meditation improves.

On the other hand, if we do not do this regularly, the Bhajan Simran and listening to Satsang, then gradually the time that we are giving for the Bhajan Simran keeps reducing. And the love for the Master also starts drying up. And on one occasion then, we stop doing the meditation.

Kabir Sahib says, "With each breath, we are losing the priceless value of three worlds." Because we have limited breaths and each breath is priceless. So, we have to be very careful in the use of these breaths.

There are two bodies, or wings, of devotion. One is fear and the other is love of the Master. So, both of these are equally important for us to stay on a continued basis doing our meditation and progressing on the Path. The fear is the fear of death. So, we should, at all times, remember

that. And remember that that is an absolute reality and that is going to happen. And the other is that we should have love at the Feet of our Master.

We often feel that meditation and all this spirituality is towards the latter part of our life. And today, we are young and we should spend this time in gaining status in the society, gaining wealth and security, and all of that.

There were, earlier, four parts of life. And people would often correlate spirituality and all the religious pursuits to the fourth and the final phase of life.

But today, there is nothing like that fourth phase, which comes later in life. Now, very early in life only, the fourth phase starts and we're already in that fourth phase.

Because there are so many illnesses that surround us and we get so many different problems — physical problems, mental problems, and all of these things — they overcome us. So, the earlier we meditate, the better.

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So, the atmosphere is very good and we should make the most of this time. So, we should close our eyes and start doing our meditation.

32

Meditation Talk
11 Aug 2017 – Afternoon

The Manifest Grace Of Somanath Baba Ji And Sant Ajaib Singh Ji

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I BOW AT THE FEET OF MY MASTERS SOMAJAIB Who gave the Grace and made this poor soul capable of doing Their Seva. Both these Saints have showered a lot of Grace on this poor jiva. It is not up to the jiva to stand up and do seva or be able to do the devotion. It is only with the Grace of the Masters that the jiva is able to do this.

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At the age of around fifteen, sixteen years, I was of the strong feeling to go into the Himalayas and do some meditation there, and do some devotion there, by which I would get out of the cycle of life and death. I did my schooling in my village near Varanasi. And there, often, I would see all these sages or people wearing saffron clothes. So, these people, who adorn all these saffron clothes, I used to think all mahatmas wear such saffron clothes only and every one will be like this. But when, after about one and a half months of Satsang that I got in Bombay later, and I went to Bangalore, I realized that this was completely different. So, when I went there and saw Him*, He was wearing white clothes and He was the owner of over a hundred acres of land and He used to do farming. And He used to often say, "Use your body to do farming and do work and do seva. And use the mind to do the devotion of God Almighty."

* *Somanath Baba Ji*

Somanath Baba Ji used to often say this in His Satsang, "Don't spread your hands in front of people asking for any help or asking for donations or alms, because it is better to die than ask that way. Because even if you ask for just one rupee, you ask for a hundred rupees, or one hundred thousand rupees, all that is a debt that you are taking. Because whatever you take, you're going to have to return that, whether you give it in this life, or the next life, or lives after that, you'll have to redeem and pay that off."

There, I used to do night duty. It was a hundred and eleven acres. And in the seva, Baba Ji used to keep three to four people to do the night duty because it was a very large ashram and the periphery of that hundred and eleven acres was quite huge. And there

were all these coconut trees towards the end of that area, which often people would come and steal from. So, we used to get that duty.

Now, because it was very difficult and strenuous to do that night duty, often people who were given this seva used to fall sick and they were not unable to do it.

So, when I went there, Baba Ji asked me, "Son, would you like to do this duty of night seva?"

So, I told Him, "Whatever duty you tell me, I will do it."

So, accordingly, all night, I used to do this duty of guarding the border, or guarding the periphery, of the ashram. There were several small hillocks, which had been razed and flattened with bulldozers.

Now, that had resulted in a lot of these snakes coming out from there. And often, when I would walk, I would definitely encounter at least four to five snakes on the way. So, Baba Ji had given me these gumboots, which were about knee-length and I used to wear my trousers inside that and cover that with the shoe and walk through the grass. Because, in the grass with the noise of those shoes, the snakes would then move away from the path.

I understood that the seva had been given to me for doing Simran. I did not look at it as just a night seva for walking around the boundary of the ashram. So, I used to do Simran when I used to walk. And then, after a round, I would come back and sit and listen to Satsang and, then again, if I felt sleepy while sitting there, I would again go for a small round, about one mile, and come back.

And then, in the morning time, I would go in the field and do seva with the rest of the sevadars. And, after one o'clock up to about six o'clock, between 2:00 to 6:00, I would sleep for about four hours. That was the time I would get to sleep. As a result of this, because of the continuous Simran I would do at night, in a very short timeframe, I developed a lot of vireh, a lot of pang of separation, from the Master. And my love and affection for Him grew a lot. So, whenever I would even see Him, physically where I would see him, the soul would start going within. And that was because of a lot of Simran and the love that I developed while I was there.

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So, the point of telling you all this is that it is the Grace and Mercy of these Masters, which have set this strong foundation. The seva that was given to me by Somanath Baba Ji and everything He did for me, and the Grace He showered, set a very strong foundation. I got a very short span of time doing seva for Him. I only got about three

years there. And thereafter, for Sant Ji, I had the opportunity to do seva there for about eleven years. So, I got a much longer timeframe with Sant Ji. But, Somanath Baba Ji set that strong foundation for me.

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In 1985, I met Sant Ji. I had gone to the Bombay program and it was there that He told me that I have to continue doing seva in Andhra Pradesh. Now, before I met Him, nearly fourteen years had passed since Somanath Baba Ji had left His sharir, left His body, and during that period I was quite dejected in life, considering that I had not got a Master during that period and also, I had left my village and my people for a very long time. So, I used to think that I should go back now to my village and do my Bhajan and Simran there.

But, Sant Ji directed me otherwise. He asked me to come to Andhra Pradesh and do seva here. So, Sant Ji explained to me that I should go to Andra and do my seva there. He told me, "The plants that Somanath Baba Ji has planted, the seeds of initiation, the seeds of Naam that he has planted, you have to go there and water those souls and continue to grow those saplings."

So, by then, I had almost made up my mind that I should go back to Varanasi. But, He discouraged me from going there and he told me to come to Andhra. I wept a lot when I met Him and for nearly forty-five minutes He was explaining to me that I should come to Andhra Pradesh and do this seva here.

So I, thereafter, followed His instruction, and because I followed that small instruction, He showered so much Grace on me there. I came to Andhra Pradesh and He showered limitless Grace on me, all in terms of giving me financial help, also giving me the motivation to come here, and even in terms of spirituality also. So, He gave me boundless Grace. And that is why I'm doing this duty here now.

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So, it is these two great Saints Who have showered Their Grace and made it possible for me to do to this seva. It is not possible for a jiva, which is in the realm of the mind, to talk about the greatness of Saints. It is only with Their Grace that They have showered that this is possible.

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And then, I have been doing the Seva here. People have come from all over the world and people are sitting here now who are from various parts of the world. And in the earlier part also, I was requested by them to come abroad. There were several ashrams

outside where there are a lot of satsangis, and a lot of them are unable to financially make it possible to come here, or otherwise, physically make it possible to come here. But I told those who were requesting that is not possible for me to come outside and I continue to do seva here. And, the same request, a lot of people have been making after that on several occasions, but I have maintained that I will not be going out of India. I had decided that earlier also and that continues now also. So, I have no intention of going outside of India to any of the outside countries.

And, thereafter, the sangat used to come from outside and more and more people have come here to attend these Satsangs and these programs. And, accordingly, this place has also been built here and all of them are coming here and attending these programs. All of this is the Grace of Sant Ji.

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So, quite a lot of time has gone. The atmosphere is very good and we should make the most of it. So, let us close our eyes and sit for meditation.

33

SATSANG
11 Aug 2017 – Afternoon

Simran Does Not Come Automatically To Us Unless We Develop That Habit

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The paathi is singing from the Bani of Swami Ji Maharaj from the book: Santo Ki Bani...

Guru kahen pukaar pukaar,
Samajh man karlo sumiraniyaan.
Guru kahen pukaar pukaar,
Samajh man karlo sumiraniyaan.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has praised the importance of Simran. The first step on the ladder of devotion is gurubhakti — or the devotion of the Master. And devotion of the Master does not mean that we take some incense or some candles and light them and do such outward rituals. The devotion of the Master is, basically, doing our meditation, doing our Simran and Dhyan, and doing seva at the feet of the Master. These are the first steps on the path of devotion.

The Names that have been given to us at the time of initiation are the names of the Lords of the planes in the higher regions. These are the Lords Who have never taken an avatar and come into this world and They are very pure Lords. So, taking Their Name and repeating that in our mind makes the mind also pure.

So, Simran is our first step on this ladder. Till we are able to do Simran to the level where it starts happening automatically in our mind, we will not be able to progress much on this Path. That is why Masters lay a lot of emphasis on Simran. And They say that you should do Simran when you're cooking food, or you're walking, or you're traveling, or doing anything in a routine. You should do as much Simran as possible. It is Simran only that will take the attention of the soul and get it out of the nine doors and bring it into the Tenth Door. So, Simran is a very important thing and till we become good at that, we will not be able to progress much within.

The mind is prone to doing simran of the world and it does not like to do the Simran of the Naam that has been given by the Masters. So, every time we sit for trying to do Simran, the mind pulls us outwardly. It takes time to do this.

Initially, we have to forcefully do it because the mind is used to going outward. We have to force it to sit and do Simran. And it is a slow process because of the habit of the mind. One cannot say whether it will take a certain number of days or a certain number of months or years. But it takes a bit of time for the mind to get accustomed to this.

Initially, we repeat the Names with the tongue; and, silently, we repeat Them in the mouth with the tongue. Because we are used to repeating that way, it comes more easily to us. But later, we start repeating the Names in the mind. That is called jap. So, initially, this is done with the mouth, then consciously with the mind.

And then, when it becomes automatic in the mind, it is called ajapa. So, once the mind starts doing it automatically, then we will get successful and we will be able to quickly go within.

Therefore, we should try and spend more and more time doing Simran.

Guru kahen pukaar pukaar,
Samajh man karlo sumiraniyaan.
Swaanso swaans ghate teri poonji,
Chali jaaye yah umraniyaan.

Swami Ji Maharaj warns us and awakens us, saying, "Our treasure is getting depleted with every breath, the biggest treasure that we have in this life is the treasure of the number of breaths that we can take in this life. And with each breath, we are losing and depleting that treasure."

It is said that we will lose about 21,600 breaths every day — we take about fifteen breaths in a minute. And that way, in the whole day, nearly 21,600 breaths are lost to us from our current lifetime.

If we look back and think it through, then every minute we are losing fifteen breaths, and in a day, we are losing 21,600 breaths. Considering that, if we look at six months back or one year back, what is our remaining age today? If we look back, we should see how much breath we have just thrown away.

Kabir Sahib says, "Beating a drum, I say this repeatedly. With each breath, you are losing the value of three worlds."

Therefore, instead of wasting this breath, we should value this breath. And when we say that we value the breath, it means that we should do Simran with each passing breath because that is the only treasure that we will be taking beyond this life. So, with each breath, you should do Simran. And, that way, you will be collecting this wealth of Simran and your bank balance of Simran will increase. This is one wealth that only the person who does Simran can keep with him and take after this life also.

Today we are wasting this breath — on this world, on our relationships, and on everything around us — because we are so much lost in our desires around this world and we are wasting all our breath. When this treasure of breath comes to an end, we realize that we will have to leave this world behind, we have wasted all our breath in this, and this whole thing has been futile.

No one can take what he has in this world today with him. Kabir Sahib says, "Nobody has ever been able to take anything from here, even the great Rama and the great Ravana who had such big armies and such big kingdoms, they also were not able to take anything from here." We have to leave all of this behind.

God Almighty has given you this lifetime and given you this precious opportunity, and this is the opportunity for you to get out of this ocean of life. Now, if we waste this in our mundane activities — taking care of our families or taking care of our livelihood and our food and all that — even the animals do this. So, what is the difference between them and us? You have to use this opportunity for which it has been given to you.

God sits in this human body and He has provided this opportunity to get ~~a~~ salvation and go back to Him. Now, if we have wasted this opportunity, we have wasted that opportunity that God Almighty Himself has created for us.

Swaanso swaans ghate teri poonji,
Chali jaaye yah umraniyaan.
Vakt mila yah takht-nasheeni,
Chhorr been ab ghubiniyaan.

Swami Ji Maharaj says, "You have come into this life, and this opportunity has been given to you to go back and reacquire your throne from where you have come. You belong to that kingdom and your throne and your crown await you there."

This body is not yours; it is just made of mud and it is going to be left behind. You do not belong to this world. This world is not yours. You belong to God Almighty and you have to go back. God Almighty had sent you here only to observe and see this circus for a while. But you have become a participant and you have become stuck and stayed here only.

So, Swami Ji Maharaj says, "This was a wonderful opportunity that had been given to you to get salvation and go back to God Almighty but, instead, in this world, you are collecting cow dung."

This world and all the desires and everything around this world, He relates as cow dung, which is littered all over the place and on the roads. So, leaving your True Home you have come here and you are collecting all this cow dung. He says, "You wake up! Because this opportunity that has been given to you to get salvation, if you lose this, then you're going back into that cycle of life and death. And then, God alone knows when you will get the next opportunity like this."

* * *

Nearby, from this ashram, just under ten kilometers away, there was a mahatma called Narayan Tata. He made an ashram there and the story of his is very interesting. Today also, people come there and they are given some food in the ashram.

Earlier, he used to do this occupation of selling bangles. Now, those who have a tendency toward devotion and a tendency toward spirituality, they do not make good businessmen because they are generally very generous. So, young girls would come to him and he would, out of generosity, give them bangles for free. And, that way, every day he would come home, and then, he would have a fight with his wife who'd complain that he had given these bangles free and he was not doing proper business.

So once, after he had closed shop, he was returning home after selling these bangles — usually, it was a barter trade where people could give him some grains or something like that because currency was not that much in vogue. So, people would barter some grains or some such other thing. And so, he was carrying his bartered items on one side, and on the other side, he was carrying the remainder of his bangles of that day as he was going home.

On the way back, near a tree, there was a sadhu who was sitting. So, seeing him, he felt like going and meeting him because one person who takes to devotion or likes spirituality, likes other Godmen also. So, he went and thought he'd spend some time with that sadhu.

So, he met that mahatma and that mahatma settled a lot of his questions in their discussion that took place. And, at the end of it, he requested for being initiated by that mahatma, who initiated him right there.

He gave him the initiation and he gave him that mantra. So, Narayan Tata felt that he had been initiated too soon and he was not sure whether this really was true. So, he questioned the mahatma and said, "You gave me the initiation on my request, but then how do I know that the mantra that you have given has an effect internally? How do I come to know about it?"

The mahatma then looked for a small pebble and he gave him a pebble, and he said, "You keep this in your mouth when you meditate. And when this pebble becomes sweet, you will understand that my mantra is working."

When he got that pebble, he was excited about it and he felt that he should try it out right away. So, as he was walking towards his home, he left the bag of bangles and the other consideration that he had received below a tree and he walked toward a small hillock nearby which had a cave. He went and sat in that cave.

He didn't bother about whether someone would give him food the next day or what would happen to him. But, he sat for meditation there, not bothering about how he would take care of his food, etc.

Now, the next day, he continued. There were some cow herders who used to bring their cows for grazing nearby and they noticed that there was this man who was sitting and meditating. So, they left about a half a liter of milk in a vessel outside, so that he could consume that as their offering to him.

Every day, they would do that. In the morning, they would leave that milk for him and he would drink that milk during that day. So, like that, he would take that milk and continue to do meditation throughout the day, only going out for his bare necessities, and he continued to do meditation.

And, after about three years, when his meditation improved and he could do very good simran, the attention of his soul went up to the Eye Center and his Third Eye opened.

Now, when this happened, he also noticed that that pebble — which he had kept in his mouth all along — had become sweet like sugar. And he started wondering whether only that stone, which was in his mouth was sweet, or any stone was going to be sweet now? He picked some other pebbles and put them in his mouth, and even those became like sugar. So, every pebble that he put in his mouth became like sugar.

Now, those cow herders who used to come every day noticed that this old man was now tasting all the pebbles. So, they also came to him and he offered them also those pebbles. And when they also tasted those pebbles, it was like sugar. And, that way, they went back to their village and they told others about this.

So, the villagers nearby — about three or four kilometers away — also came to know and they also came for his blessings. And, to whoever would come for his blessings in the afternoon when he would come out from his meditation, he would offer them those pebbles. And, that way, everyone started getting that sugar — and, today also, when people go there, as parshad, they get that sugar only.

So, back then, the villagers requested that he should come and stay in the village and that they would make a house for him because there in the jungle there would be animals, etc., and he had to stay alone. So, they created a place for him.

And, today also, his tomb is still there in that village. He had a lot of mystic powers and a lot of followers are devoted to him even now. He wrote a book about the future. So, a lot of future events that will unfold, he has written that in that book of his.

* * *

So, therefore, everything is in Simran. The more and faster Simran you do, the faster progress you will get. And the slower Simran you do, the longer you will take.

Vakt mila yah takht-nasheeni,
Chhorr been ab ghubiniyaan.
Yah maarag ab guru bataaven,
Pakarr gaho tum ur dhuniyaan.

This Simran is given to you by True Masters. You should practice that Simran and focus at the Eye Center. The Masters have given it as the Simran for us to do. We have to do this Simran, and when we do that, we go to the Eye Center.

Once we are at the Eye Center, we manifest the Form of the Master and, with the Grace of the Master, the Sound Current is also manifested and He enables us to have the Darshan of Jyoti and Niranjan.

The Master Who has given you the initiation is waiting for you to come to the Eye Center. That much duty is ours. We have to go to the Eye Center following His instructions. After that, the Master will take you further. All that is His duty to do.

Yah maarag ab guru bataaven,
Pakarr gaho tum ur dhuniyaan.
Shabd sang tum surat lagaao,
Raho nitt guru mujraniyaan.

Swami Ji Maharaj says, "By doing Simran you manifest the Form the Master within. And once you have manifested the Master within, He will always be there with you, every second. And then, the Sound Current, which is resonating at the Eye Center, will take you further up. And on the Path from one Sound Current to the other Sound Current, it will take you back to God Almighty.

Shabd sang tum surat lagaao,
Raho nitt guru mujraniyaan.
Daya lev tum har dam unki,
Saran parro un charnaiyaan.

Swami Ji Maharaj says, "Once you have manifested the Radiant Form of the Master within, then He extends His Grace to you. And all that you require, He takes care and fulfills all the things that you want, and He is always there with you — whether you go to America or you go to India or anywhere — He is always with you." And during such time that you haven't yet manifested the Form of the Master, you should do Simran. And, whenever we are in difficulty, if we have a practice of doing Simran, then we remember Simran in that difficulty and we get the Grace of the Master.

One of the proofs that our Simran is being done correctly is that, in any kind of difficulty, we first remember Simran. When we are facing some difficulty — even in a dream state — and we start remembering our Simran and we start doing Simran in that state, then you can say that your Simran is now on the right path and you are doing it correctly. Because, in case of difficulty, your Simran should always come to your mind and not go to some other person. Wherever there is Simran, there is the Master.

If you have not done your Simran properly then, when you face some difficulty, you don't remember Simran. Instead, you call out for your mother or you call out for your father or you call out for some other person.

So, we have to make a habit of doing Simran correctly and this one test is that, in case of difficulty, we remember Simran. Like that, when we are doing our Simran regularly, even at the time of death, we will automatically start doing our Simran.

Simran does not come automatically to us unless we develop that habit. So, whenever in difficulty, if Simran is coming to us, then we are developing the correct habit.

If we don't have the habit of doing Simran, then at the time of death, we will not get it automatically. We will not be able to do the Simran. And otherwise, in difficulty, whoever we are trying to call, that manifests again at the time of death also.

So, we have to develop this habit. If we notice that there is some satsangi or there is some dear one who is unable to remember his Simran at the time of his death then, at the time of that death, we should try to remind him of Simran. We should get any non-satsangi out of that place, or kids and all that, we should ask them to leave, and we should remind him of the Simran and ask him to do that Simran.

Daya lev tum har dam unki,
Saran parro un charnaiyaan.
Vah to bhed bataaven ghat ka,
Pakarr shabd bhau tarnaniyaan.

So, He says, "We should follow the Teachings of the Master. And, we should not get outwardly driven because Masters do not get us to do any outward rituals." So, whatever Teachings They have — which is Simran and our meditation — we should do that, following Their Teachings.

Another thing that the Masters tell us not to do is to contemplate on any photograph of theirs. Whatever photographs we have of our Masters, it is just a simple memory. That's all. It is not to be contemplated upon.

We have to always remember the Form of the Master as we actually saw Him. And the Masters strictly prohibit doing any puja or doing any rituals around that photograph or trying to

contemplate on that. The photograph is also an inanimate object and it is not going to help you if you get into any difficulty.

So, Masters always want you to practice, go within. Everything that They explain is for us to go within. And so, that is why we should contemplate on the Form of the Master and do our Simran to go within.

When we go within after doing Simran, then we open our Third Eye, and there we first see our own soul. The soul has a shape. It does not have a physical body or anything; it has a shape when we first see our own soul. When we see our soul, we develop the true longing for our Master. We understand that we are not the body, but we are the soul. Our true love and affection for the Master comes there. And that love only keeps growing every day and it never reduces.

Vah to bhed bataaven ghat ka,
Pakarr shabd bhau tarnaniyaan.
Laagi lagan bahur nahi soojhe,
Surat ajar mein jarnaniyaan.

Once we go inside and we manifest the Sound Current, then our true pangs of separation with God Almighty— we become true to that — and we want to go back to God Almighty from there. Once we go there, we come to know of the reality. We see the reality with our own eyes there and we see how Kal and Maya have created this full illusion and all of this world. We also see what we have been in all our previous births. We see and witness our own lives, our earlier lives.

So, seeing all this reality, we automatically lose that affection which we had for the world and all the worldly desires, etc. All of that goes and we start having a true longing for the Master and the true longing for God Almighty.

Laagi lagan bahur nahi soojhe,
Surat ajar mein jarnaniyaan.
Jin jin sang guru poore,
Chhuta janm aur marnaniyaan.

Swami Ji Maharaj says, "Those who have got a true Master, their cycle of life and death has come to an end and they will go back to God Almighty. Those who have earlier had the company of the Masters have gone back to God Almighty. And those who have the company now will go back to God Almighty."

We have not had this opportunity before — of meeting the Masters or being in the company of the Masters — because, had we had that company of the Masters, then we would not have come

into this world now. We would be now in some higher plane or we would be in Sach Khand-Sat Lok.

It is only because this opportunity has been given to us now that we have the company of the Masters and we have a human body. That has only happened now.

So, therefore, this opportunity, which has come to you, should be understood and we should follow this. We should try and practice our meditation and work hard towards making the most of this opportunity and not waste it on trying to pursue all our worldly desires and things and collecting all of that which you will have to leave at the time of death. The whole world will be betraying us at the time of death. So, we should make the most of this opportunity that has been given to us.

Therefore, every day in our schedule of activities, we should make sure that we have the priority of doing meditation. We should take out time in the morning for doing meditation, first thing. And, in the evening, we should set out some time for our Satsang.

Jin jin sang guru poore,
Chhuta janm aur marnaniyaan.
Jagat jaar itaj saar samajh tu,
Mite chauraasi bhrmaniyaan.

Swami Ji Maharaj says, "You can look around and assure yourself that everything that we see is subject to destruction. What is there today may not be there tomorrow. What is there tomorrow may not be there the day after."

So, everything that is there that we see is subject to destruction and is very dynamic. If we start loving things that are subject to destruction, then we are setting ourselves up also for destruction. We should focus our initiatives towards the thing that is beyond destruction. And, what is that? That is Naam. So, we should focus our attention to gather that Naam as much as possible.

Masters say, "Leave what is false — which is the world and the desires around it. And pursue what is truth— which is Naam and the Master." By following and pursuing the truth, you will be able to go back to your True Home and sit in the lap of God Almighty, your True Father.

Jagat jaar itaj saar samajh tu,
Mite chauraasi bhrmaniyaan.
Satsang karo preet ghat dhaaro,
Dekh roop charrh darpaniyaan.

Swami Ji Maharaj says, "Leave the falsehood — that is the world and all the desires — and pursue what is truth." And the Masters, in the Satsangs, show us the way to discern between what is truth and what is false.

So, we should pursue the truth and go to the Masters and try to assimilate what They are trying to teach us. Therefore, listen to Satsangs, go to Satsangs, and every day, spend time doing your Simran Bhajan. And whatever precious time has been given to you, make full use of it. Do Simran and meditation every day and, with that, leave the nine doors and go to the Tenth Door. And there, see for yourself. See who you are.

It is like seeing in a mirror, and there you see and notice that you are the soul and that you are not the body. And you get a lot of happiness realizing that you are not the body. All these doubts and impressions that we are carrying in our mind get settled and come to naught when we see for ourselves and see the soul.

Gagan gira parkho dhun baani,
Yahi kamaai karnaniyaan.
Pahuncho jaaye adhar mein pyaari,
Gaanth khule tab tan maniyaan.

Swami Ji Maharaj says, "Do your Simran. Come from the nine doors to the Tenth Door. And, when you come there, this love and affection that you have for your body will go. The mind and soul that are attached to the body, that attachment goes. And, even the mind there, when it gets connected with the Sound Current, realizes that it is also not the body. It is of a higher element and belongs to Brahm. So, it is also then very keen to go back to its true home.

Once the attention of the soul goes up, we see the soul for ourselves, and the soul recognizes itself. It realizes that it is not the body.

The mind, once it gets connected to the Sound Current, realizes that it is not these senses, which it is today completely manifested in. So, it realizes that it is different from the senses, which it is following.

And both the soul and mind today are lost in this world. The soul is lost and the mind is also lost. Once the soul realizes and it sees for itself, and the mind gets connected with the Sound Current, both realize who they truly are and both start going towards their true homes.

Once they reach the Brahm, there the knot, which has been tied for several hundreds of millions of years between this mind and this soul, gets untied. And the soul, thereafter, is free to go to Par Brahm and go back to God Almighty.

Ya jag mein koi sukhi na dekho,
Gaho guru ke bachnaniyaan.
Dukh ke jaal phanse sab moorakh,
Tu kyon un sang phansnaniyaan.

Swami Ji Maharaj says, "I see in this world that no human being is happy. Everyone is unhappy, whether one is a king or whether one is a pauper. The king is unhappy because his desire to get more wealth burns inside and he is unhappy and he is not satisfied. And the pauper is unhappy because he doesn't have wealth and his desire to have more wealth burns him."

So, any person we see in this human life, who has taken the support of this world, or is trying to fulfill his desires around this world, is unhappy. And what to speak of all the animals and all the other creatures that are there? The human being has been given the best of opportunities in the body, and if humans are unhappy seeking their desires in this world, what to speak of all the animals? They are terribly unhappy.

So, the only people who are happy — the only humans I see who are happy — are the servants of the Masters. They are the only happy people because they have made Naam and they have made their Masters their support in life and they have not sought support from this world or the desires around this world."

Therefore, take strength in the support of Naam and in the Master because no one has ever been happy in the past, and no one will ever be happy in the future in this world taking the support of all the desires around and chasing all these worldly desires.

Dukh ke jaal phanse sab moorakh,
Tu kyon un sang phansnaniyaan.
Main tu mor tor sab tyaago,
Gaho radhasoami sarnaniyaan.

Towards the end of this Bani, Swami Ji Maharaj says, "Leave 'me' and 'myself'' and things that we want to say belong to us. It is this ego of 'me' and 'mine', which is forever bringing us back into this world of unhappiness. It is only 'me' and 'mine' that brings us back."

So, leave this 'me' and 'mine' and surrender to the Will of the Masters. It is only this 'me' and 'mine' which is forever bringing us back into this world again and again and causing all the suffering. It is this ego around us, which is causing all the suffering.

So, leave this ego behind, surrender to the Will of the Master, and focus your love and attention at the Feet of the Master and in Naam. Focus your love and devotion towards your Master and Naam and get yourself free from this ego of 'me' and 'mine'.

Dukh ke jaal phanse sab moorakh,
Tu kyon un sang phansnaniyaan.
Main tu mor tor sab tyaago,
Gaho radhasoami sarnaniyaan.

Radhaswami.

34

Meditation Talk
12 Aug 2017 – Morning

The One True Seva That We Can Offer And Do For Our Master Is To Do This Practice, And That Pleases Him

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ALL THE SAINTS HAVE PRAISED the greatness of Naam because without Naam there is no salvation. In the earlier yugas, pranayamas, Ashtanga Yoga, japas, tapas, these were various paths that were adopted for salvation. But the Masters say, "In Kali Yuga, the salvation is only on the support of Naam."

For pranayamas and Ashtanga Yoga, you have to follow very strict disciplines in terms of food habits. You have to do fasting and you have to be celibate and you need a very strong pang of separation from God Almighty to withstand all of these austerities and difficult practices. Now, this was possible when earlier lifespans were longer, but in the Kali Yuga it is not possible to be fasting for so long and to be celibate and have such longing.

In earlier times, the lifespan was much longer and the physique was also stronger, so people could withstand all of this and remain on a fast for a very long time and remain celibate and do the practices.

But now, food is of the essence because without food we will not be able to survive, so it is necessary at least to eat food once. You have to have an empty stomach for doing pranayamas. You cannot eat and do pranayamas. So, those who are practicing pranayamas, they chew the leaves of the tree of neem, and as a result of that bitter juice going in, they vomit out whatever is there in the stomach, then they do doti, neti, and basti. With these practices that they adopt, they cleanse the stomach and the intestines, and after that, they start the pranayamas.

So, it is very difficult to do all these practices now. Therefore, Masters have adopted a very simple way of meditation and devotion, which is the Naam Bhakti, which is devotion of Naam. So, it is a very simple and straightforward method that is adopted by the Masters, but it is necessary for us to be at it and continuously do that practice.

Even the Saints, when They have done these practices and have got Their salvation, They have worked very hard towards this and They have undergone a lot of hardship.

So, even when we are trying to do these practices and we follow this Path, we should also undertake that hardship. To progress on the Path, one has to have a firm resolve to do this. One cannot be doing it some time and leaving it some other time and constantly be in doubt on this Path. So, one has to have a firm resolve and faith to move forward. When we sit and do this practice with the firm resolve and we sit for continuous periods of two, two and a half hours, then the Master sitting within sees that and He gets happy with your practice. Because the one true seva that we can offer and do for our Master is to do this practice, and that pleases Him. So, when He sees that we are doing this practice, He definitely graces us.

To be successful on this Path one does not have to go in the ashram and do this practice. One does not have to go into the forest or into some hill or mountains or caves, he can do it very much at his home, decide and set up a place or corner in the house, and he can do his meditation there.

To be successful, one has to keep a fixed place at a fixed time. If we keep changing our time of meditation and we keep changing the place of meditation, even then it will be difficult to get success. When we sit at one place for doing meditation every time, then we are making that place pure. And, when we make that place pure, it is easier to do our practice sitting at that place, and the mind also accepts it quicker.

The other thing is the time. If we keep a fixed time, the mind also understands that it is the time of meditation. If we are sitting at different times, then the mind conjures up various things that we have to do and it keeps reminding us that we have to do this thing, that thing, and all these things keep disturbing us. But, when we fix one time for meditation, then the mind also understands that now this is the time for meditation, then it doesn't do all these things.

When we sit for meditation, we should do it lovingly and not look at it as a burden, because that is the one true work that we are doing for our self. Every other thing that we do throughout the day is according to our karmas and for others. So, we should do that lovingly.

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So, the time is very good and we should make use of this, close our eyes and we should sit for meditation.

35

Meditation Talk
12 Aug 2017 – Afternoon

Many People Ask, "Why Were We Sent Into This World To Suffer?"

ALL THE SAINTS HAVE SPOKEN and written about the greatness of God Almighty. This Bani is of Guru Nanak Sahib. He has addressed God Almighty as Thakur. And He says that He is taking care of all of us.

Guru Arjan Dev Ji has kept more than thirteen hundred names of God Almighty. And whatever name you call God Almighty, He talks in that way. God Almighty likes love and devotion, and anyone who addresses Him with love and devotion, He likes that and He speaks to him in whatever name that He may be addressed as.

He is Alakh and He cannot be seen. And He is Agam and He cannot be fathomed or measured. And He is Anaami, that is, He has no name, He is nameless.

It is only with the Grace and Mercy of the Saints that we can go and meet Him. And He is a Limitless Power, because of which all of this existence is there. So, we cannot speak about His greatness.

And, Masters, therefore, say, "Seeing Him and then trying to speak about Him is like giving a person jaggery who cannot speak, and then asking him to explain how that jaggery tastes." He can only be understood when one meets Him. There is nothing similar for someone to explain what that is like. Nothing in these three worlds is anywhere close to comparable. The Shabd is there only up to Sach Khand, beyond that it is only Light which is there, and it is all a secret.

So, Saints, Who have gone there and seen, have said that it cannot be talked of or, He cannot be explained. And one only has to go there and understand this for himself.

The Shabd, with the Grace of the Master, takes us up to Sach Khand. Thereafter, Sat Purush takes us and sends us further, into Anaami. And there, all the souls are there who are beyond all of these worlds.

Because that entire Creation, that entire place, is so different, many people ask, "Why were we sent from there? Why were we sent into this world to suffer? And why did He create Kal and

Maya, who have entangled all the souls and are causing suffering to all the souls in these 84 lakh life forms?"

We come to know the reason and why this has all been done, when we go within with the Grace of the Master. When we go to the Eye Center and we get connected with the Shabd, all of this will become clear.

On a very broad level, all the souls were within God Almighty and they were very happy within God Almighty. But being there in that state, they lost the importance of God Almighty.

So, all these souls had lost the importance of God Almighty and God Almighty felt that it is important for them to know that. It is like rich people, if they are all rich and lost in splendor, none of them can understand the value of that because they have never experienced poverty, or experienced something different. So, therefore, God Almighty, in His own Wisdom, thought it fit to create these worlds.

So, He took out a power from Himself and that Shabd, which was created from Him, came down from Anaami. It created all these four planes: Anaami, Alakh, Agam, and Sat Lok-Sach Khand. And then, It sat in the fourth plane as Sat Purush.

So, the Creation was created there, but then he further felt that more Creation should be there.

So, thereafter, sixteen powers emanated from God Almighty and He instructed them to create further planes. So, they created sixteen planes. So, all these sixteen planes were created. The Creation existed like this for a long time. Then one of those powers, Kal Niranjan felt that he should have his own creation besides what was there. So, he prayed to God Almighty Who then granted him his wish and He said that "The material for creating those additional planes is there with your elder brother", which was Kurma.

Kurma is in Maha Sunn. It's a long story. You can read it in Anurag Sagar.

So, thereafter, he got that material and he created the And-Pind-Brahmand. After these three planes were created, Kal wanted to adorn these with jivas. So, he again prayed to God Almighty for seventy chaukriyugas. God was pleased with him and asked him what he wanted. So, thereafter, Niranjan asked for the jivas and God Almighty, thereafter said, "It will not be possible for you to do it alone." So, He took out one more power, which was Maya. And He asked Maya, or Jyoti, to go down. And together, Kal and Jyoti came down into these three worlds and they created these entire 8.4 million life forms.

So, Niranjan explained to Maya, and then Maya created all these life forms. And Niranjan sits in all of these life forms as the mind. And Maya sits in all of these life forms as the wish that is given by further greed, attachment, ego, anger, and lust.

So, by virtue of all of these, the soul got entangled with the mind and all of these 8.4 million life forms and is suffering here.

So, God Almighty sends His own elements from time to time and He has come in the form of Saints into this world and They awaken these souls and talk to them about their own Home and about God Almighty. And They take back these awakened souls to God Almighty.

This entire Creation is also here for a fixed period of time. And, after that, all of this will again fold back into the Shabd and all the Shabds will fold back into each other and go back to God Almighty.

So, it is that Shabd, which has created this And, Pind, and Brahmand within the mind. And when all of this folds back, it will go back into the Shabd and fold back into God Almighty. But there is a long time for that.

After these four yugas, there is a dissolution, and that is a dissolution that wherever there are landmasses today, all of those will be submerged under water, and wherever there is water today, that will become the landmass. And all the souls, as a result, will go back to Brahm in that dissolution. And, thereafter, Brahma will recreate all of those landmasses. And because the souls have all gone to Brahm, all of them become pure and they come back when Sat Yuga starts. Again, they have a life of one hundred thousand years and they're very strong because of the purity that again has come to them.

If we observe in Maharashtra, if we go around Wai or those places, we can observe and see the plateau there that has been created. And these plateaus have been created over a period of time in the earlier yugas when the water has been there. Because that then levels off the land there and it is very easily visible in those places and we can easily observe that. So, it is because of the water, all of those have been leveled uniformly and all of that becomes a plateau.

So, after these Pralays, after these dissolutions, in that way, fourteen dissolutions — that is a Vairag Pralay — in the Vairag Pralay, all of the lower creation gets dissolved and it goes back to Par Brahm. And so, all the souls and everything will go up to Par Brahm. And after several such Vairag Pralays, there is a Maha Pralay. And in the Maha Pralay, everything will get dissolved up to Sat Lok. So, all this creation, including Kal and everybody, all of this will get dissolved up to Sat Lok. So, once that happens, then this creation will stop. It is not that this is going to be created again.

What we often fear, what many people fear is that once we do all the meditation and we go back to Sach Khand, then after this creation gets restarted again, we will be sent back here and again we'll start suffering. So, this is going to happen only once, and once you go back to Sach Khand-Sat Lok there is no coming back.

Sat Lok is a place of immortality, and once you go there you become immortal and you'll get merged into God Almighty. So, there is no coming back after that, even Saints do not go back and fold into the Sat Lok. They keep Their seat at the Brahm. They don't go beyond that because there is a connection up to Brahm and they keep going and coming. As long as even a single disciple of Theirs is there on earth, They will be there in Brahm. Once all these disciples come up, They will be taking them to Sat Lok and then They will also go there and stay there.

So, They are connected with Sat Purush in Sat Lok and They are in the Brahm and They help the souls from there to get salvation. And then, They take all the souls back to Sat Lok.

So, therefore, this opportunity that has been given to us is a great opportunity and therefore, we should prioritize and do our Bhajan Simran lovingly and devotedly and we should always consider our Master as the priority and keep Him first in life and keep all the other relationships and everything else in the world as secondary. So, that way, we will be successful in being able to get out of this place.

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So, the time is good and we should make the most of this time. We should close our eyes and sit for meditation.

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SATSANG
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If You Are Not Habituated To Doing Simran In A Time Of Difficulty, Then You Will Not Remember Simran

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The paathi is singing from the Bani of Sant Paltu Sahib...

Paltu neech se oonch bha neech kahai na koi.
Paltu neech se oonch bha neech kahai na koi.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Paltu Sahib was a great Saint Who came from Ayodhya. Paltu Sahib has sung the praise of Naam and He says, "I have surrendered to the Will of the Master and I did the devotion of the Master and Naam. Now, there is no one who will tell me that I am of a lower caste."

When any initiate gets the initiation of Naam, there is no further caste-ism. He is of the highest caste. The great Master Ravidas had his disciples, Mira Bai and the King of Pipa from Rajasthan.

Kabir Sahib says, "There is no greater relationship than my Master. And there is no greater giver than the Sadh. And there is no greater family than God Almighty. And there is no greater caste than harijan — that is the devotee of God Almighty."

Harijans are those people who are devoted to God Almighty. So, they spend their time in the devotion of God Almighty here in this life. And, after this, they go back to God Almighty.

Paltu Sahib says, "I was born in the caste of a trader, a bania. And now, after I have been initiated by the Master, there is no one there to tell me that I am of the lower caste."

Neech kahai na koi gaye jab se sarnaayee.
Neech kahai na koi gaye jab se sarnaayee.
Naara bahi kai miliyo gang mein gang kahaee.

Paltu Sahib says, "I am no longer of a lower caste because I've been initiated by my Master." And he gives an example.

This is like the bad and dirty sewers of Varanasi — Banares — which go into the river Ganges. And once that dirty water of the sewer goes into the Ganges, it also becomes the Ganges. People fill up that water and call it 'gangajal' and they considerate it of great value. So, like that dirty-smelling sewer water becomes 'gangodak' — it becomes a part of the Ganga — like that, all the sinners who surrender in the Will of the Master also become pious, and they become mahatmas.

So, the water of the sewer is very dirty and it only is considered to be on this higher pedestal because it merges with the Ganges.

* * *

Valmiki, the great rishi, who was earlier called Ratnakar, used to kill people in a forest. He would steal things from them. And, as a souvenir, he would keep their little finger — he would cut the little finger and he had made a garland of those little fingers of all the people he had killed.

He was such a great sinner and he had killed so many people that the garland of little fingers that he had made used to touch the ground. It was that many people that he had stolen from and killed. And he was, indeed, a very great sinner.

But, when he got the grace of Narad Muni and Narad Muni gave mercy, he gave him initiation. And he repeated those words, which Narad Muni had given him. He got transformed from Ratnakar to Valmiki Rishi and he became a Brahma Rishi — so he ascended up to Brahm. And there, he had the opportunity of writing the Ramayana in the Sat Yuga about ten thousand years before Rama was born.

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That way, so many sinners who have got the Grace of the Master have been carrying the burden of their sins for so many previous lives. They have also been redeemed and got salvation with the Grace of the Masters.

Paaras ke parsang loh se kanak kahaave,
Paaras ke parsang loh se kanak kahaave,
Aagi mahai jo parai jarai aage hoyi jaave.

Similarly, like iron, when it is touched by the philosopher's stone, it transforms into something of much higher value. What was selling for thirty or forty rupees a kilogram, now sells for thirty thousand rupees for ten grams. That is because it has come in the company of the philosopher's stone.

He says, "The worst of the sinners, when they come in the company of the Masters and they surrender to the Will of the Masters, they also get transformed; and others also consider them to be mahatmas."

When we get initiated, the Master connects our soul to the Sound Current. And when the soul experiences or gets in touch with or manifests the Sound Current, then not only one life but several hundreds of previous lives — all the sins that it has committed, all the deeds that it has committed, in all of its previous lives — all those get redeemed.

So, that Sound Current is a very pure Sound Current. And that is the Sound Current that is resonating at the Eye Center.

Ram ka ghar hai bada sakal augun chipi jaayi,
Ram ka ghar hai bada sakal augun chipi jaayi,
Jaise til ko tel phool sangh baas basaayi.

He says, "The house of God Almighty is very big. And the sinners, when they do Simran and they get in touch with the Naam, the greatest of the sinners and their sins get redeemed and they get transformed. That is the greatness of Naam."

Gautama Rishi has said, "In Ramayana, when Rama touched Ahalya —Ahalya was the wife of Gautama Rishi and been cursed to stone— and when Rama, the avatar of Vishnu, touched her, she got transformed back into her original self."

So, they say that he could only transform one person like that. But, the influence of Naam has transformed thousands and millions of souls.

We often have questions when Saints talk about Ram, who is an avatar of Vishnu. Saints say that there are four Rams.

One is the Ram who is the avatar of Vishnu and who was born in the King Dasharath's house.

The second Ram is the Ram that is the soul that is there in everybody.

The third Ram is the Brahman who is omnipotent and who rules in these three worlds.

And the fourth Ram is God Almighty. He is Sat Purush.

So, Saints always refer to God Almighty, the Ram as God Almighty, and They don't refer to Ram, which is the avatar of Vishnu, because Vishnu is also under the influence of karmas and Kal. And Vishnu has, so far, taken twenty-four avatars and God knows how many more avatars he will have to take under the influence of karmas.

So, Saints refer to the Ram, the God Almighty, Who is unique and Who is separate from all of the rest and Who is sitting in Sach Khand-Sat Lok.

Paltu Sahib says, "Naam is a very high thing and it transforms people like the sesame seed is transformed."

The sesame seed imbibes the essence and smell of flowers. In India, they make what is called 'attar'. It's a perfume that is made in India. And the way they make this when they want the smell of a flower, they will put a layer of those flowers in a vessel and they will sprinkle a little water on that. Then, they will put one layer of sesame seeds on top of that. And again, on top of that, they will put another layer of the petals of that flower and again sprinkle water. That way, they make a full, tight vessel and they leave it for a while.

Now, that water, which has been sprinkled, absorbs the essence of that petal, the smell of that petal, and in turn, the water is absorbed by the sesame seeds. Then, they dry the sesame seeds in shade. They dry the sesame seeds in shade because, under the sun, it will evaporate the water and the essence. So, in about six to seven days, the seeds are dry and the water then comes out of those seeds, but the essence remains within the seeds.

Then, they take the oil out of the sesame seeds through small machines and they get the extract of that oil. So, the sesame seed oil, which trades for a few hundred rupees a liter, now trades for more than a thousand rupees. That essence itself trades for more than a thousand rupees for ten grams.

So, in that way, the soul manifests the Naam. The value of that soul also gets much enhanced.

Bhajan kere partaap te tan man nirmal hoyi,
Bhajan kere partaap te tan man nirmal hoyi,
Paltu neech se oonch bha neech kahai na koi.

Paltu Sahib says, "By doing the meditation and Bhajan, I have got the body and the mind both transformed."

So, everyone has to do Bhajan to reach that stage where the mind gets purified. All have to do their Simran Bhajan to get there.

Hasthi bin maare marai karai simh ko sangh.
Hasthi bin maare marai karai simh ko sangh.

He gives an example of an elephant. An elephant is a huge animal and it doesn't fear any other animal except a lion. So, elephants get very scared of lions. It is said that if an elephant even dreams of a lion, that many elephants have died like that. So, only a lion has that power to bring down an elephant and kill it. Other animals cannot do that.

Kare simh ko sangh simh ki rahani rahana,
Kare simh ko sangh simh ki rahani rahana,
Apano maara khaay nahi murda ko gahana.

The lion kills and eats its own food without assistance. Similarly, Saints also earn Their own livelihood and They are not dependent on anybody for Their livelihood.

Lions do not eat the flesh of other animals killed by someone else. They kill their own prey and eat it.

So, He gives this example to say that Saints are like lions and, in these worlds, They stay like lions. Even Kal is scared of the Masters. Otherwise, Kal is not scared of anybody.

Nahi bhojan nahi aas nahi indri ki thista,
Nahi bhojan nahi aas nahi indri ki thista,
Aat siddhi nav nidhi thahi ko dekhat bishta.

Saints seldom depend too much on food because They are connected internally with the Naam. If They want to keep Their body hungry, They can still survive on Naam. So, therefore, They earn Their own livelihood and They eat the food that is earned by Themselves and They do selfless service and help others.

All the siddhis and all the other mystical powers are at Their doorstep. But They do not take help from any of these mystic powers. So, at their doorstep, the eight siddhis stand and, now, nine riddhis stand. Nine riddhis are Lakshmis or different forms of the goddess Lakshmi. And all the siddhis are different mystical powers.

So, all these powers stand at the doorstep and plead for the Masters to use them. But, the Masters are in the love of Their God Almighty and Their own Master, and They seldom pay any attention to these mystical powers and these riddhis.

Mystic powers come very early in the phase of meditation. When we do our meditation and our legs become numb and we reach the first chakra — which is synonymous with the anal site — the ruler of that chakra is Ganesha. And Ganesha is the controller of the eight siddhis. So, anyone who does this meditation and comes to the first chakra, Ganesha becomes happy with that meditator and he grants him these siddhis.

Anyone with that much meditation also is able to immediately show mystic powers. And that is why we see a lot of people showing some powers like this with a very little bit of meditation.

But Saints caution us and caution the devotees that all these are pitfalls of Kal and Maya and one should not make use of any such mystic powers because our objective is to go to God Almighty.

Dust mitr sab ek lage na garami paala,

Dust mitr sab ek lage na garami paala,
Asthuthi ninda tyagi chalat hai apani chaala.

Masters are not swayed by either praise or by slander. And they are not swayed by wealth or any other thing. They look at everyone — one and all — equally. Whether it is a friend or an enemy, the Masters look at everyone equally because Their gaze is at the soul and the soul is neither an enemy nor a friend. All these are only outward traits. So, all these traits are only in the mind. The soul is pure. It was always pure before, and it will remain pure after also. So, the Masters always focus on the soul and not on the mind.

Palatu jootaa naa tikeh jab lagi lage na rang,
Palatu jootaa naa tikeh jab lagi lage na rang,
Sasthi bin maare marai karai simh ko sangh.

Paltu Sahib says, "Only those Masters, Who are connected with Naam, attain this high pedestal. All those imposters who stand as Masters but who are not connected within to Naam — reality and truth will prevail; a lie cannot stay forever — they will get exposed sooner or later."

So, it is only due to connection with the greatness of Naam. Where the Master is connected with the greatness of Naam, that Master will continue and He has all the greatness.

During initiation also, the Masters explain to us that when we are sitting for meditation and we get some experiences and we see things within — or we see some forms within — then we have to test it with Simran. And when we do the Simran then, if it is from the Kal power, then that image will not stay. If it is from the God Almighty or from the Masters or Naam, then only that form will stay.

Even if we have not done too much meditation and we have not progressed much in meditation, we should always make a habit of doing Simran all the time. Because, at the time of death, if we feel that we will do our Simran and everything will become right, it won't happen — because the whole day you are carrying other thoughts of the world. So, if you are not habituated to doing Simran in a time of difficulty, then you will not remember Simran at the time of death also.

So, whenever there is difficulty, you should have your habit, which will make you do Simran immediately facing any difficulty.

* * *

This incident is during the time of Guru Nanak Ji. Guru Nanak Ji was a great soul. He was a ready-made Master Who had come and descended to help and awaken the other souls. But, in those days, the practice was new and not many people were aware of it. So, if someone got initiated in the family, there were a lot of members who were then cajoled into taking initiation also who really did not understand any of this.

So, one such incident happened during His time that, in a family, one of the older members was asked to take initiation. He was about seventy-five years old and he was given initiation. However, he did not really believe much in the Master and he continued to do everything as he was doing earlier — of eating or drinking and doing all such other things. His attention was not there on the Master. And, gradually, for the next ten years or so, even the Master's attention did not remain on him. As a result, at the time of death, he did not remember the Master or Simran. He died and the Lord of Judgment took his soul to hell.

So, accordingly, the Lord of Judgment put him in hell and he was put in this Kumbi Narak. So there, in Kumbi Narak, he was in that filth. He was in that hell. But, even then, he did not remember his Simran because he had never done his Simran.

Now, while he was suffering there, it so happened that Narad Muni was passing by, and he noticed that this was a soul, which had been initiated by Guru Nanak Ji. And he thought, "How come he has come to hell?" So, inside only, he went and told Guru Nanak Ji, "Your disciple is lying in hell in the Kumbi Narak."

So, when Guru Nanak Ji became aware of this, He went within and He went to the gate of hell. And there, He was met by the Lord of Judgment.

The Lord of Judgment, with both hands, bowed down to Guru Nanak Ji and said, "How come you have come here? This is not a place for you to be." He knew that if He entered hell, then hell would become pure, so he met Guru Nanak Ji at the gate.

Guru Nanak Ji told him, "I want to see what arrangements you have inside."

So, the Lord of judgment said, "No. Please, don't enter."

Guru Nanak Ji said, "Why have you kept my soul with you? Why have you kept that soul in hell? So, I will go where my disciple is."

So, He went in Kumbi Narak, and there, He dipped His toe. And once He dipped His toe, that initiate started to remember the Simran and he started doing his Simran. When he started doing his Simran, seeing him and hearing him, all the other souls in the hell also started reciting that Simran and everyone started doing it. So, the whole hell became clear of souls. All of them got out of hell. And from there, they all went into the 8.4 million life forms.

Thereafter, the Lord of Judgment has ordered that no soul, which is a disciple of any of the Masters, will be brought into hell.

* * *

So, if a disciple loves the Master — even if he has not done his Simran or meditation — at the time of his death, the Master definitely comes to fetch him. And then, with His Grace, He gives

him the Darshan. And with that, automatically, the soul becomes pure and remembers Simran and he manifests the Sound and Light within.

So, once the Sound and Light manifests within with the Grace of the Master, automatically, that soul and that mind — where they were living in the world — all of that comes off because their attention now goes completely towards that Light and Sound, which is manifested within. And they're very easily willing to leave this world behind and go along with the Master. And then, the Master does not send them back into this Earth. He keeps them at a higher plane. And then, they get their salvation later. That way, the Master helps the soul to be able to leave easily this world at the time of death. Otherwise, none of us are willing to leave this world. We are too attached to it.

Swathi ko jal ek hai apani apani khaani.
Swathi ko jal ek hai apani apani khaani.

Paltu Sahib says, "It is like the Swati Nakshatra — the constellation of Swati — when it rains, the rain is similar but it causes a lot of different effects."

In the same way, the Naam given by the Masters is uniform. And it is uniform to all. But, the effect is different because the love and affection of different devotees is different, and their effort that they are putting into doing their Simran and meditation is different. So, they all get different results from the same Naam that is given to them.

So, everyone is given the initiation uniformly — there is no more and no less that is given to anybody — everybody is given initiation equally. Everyone has that Sound Current, which is resonating equally within them, and everyone's soul is connected at the time of initiation with that Sound Current. So, there is no distinction between people there. But, because of the Pralabdh karmas, and the effort that each one puts into the love and affection they have for the Master, their effect is different. And, therefore, some people are able to go within faster and manifest the Sound Current within, and some people take longer time.

Apani apani khaani seep se moti kahiye,
Apani apani khaani seep se moti kahiye,
Heera hoy hiranj, seesh gajh mukkah lahiye.

So, Paltu Sahib says, "It rains uniformly under the constellation of Swati, but the effect of that rain on different substrates is different."

Like when that drop of rain falls on an oyster, then we get to see a pearl forming in the oyster.

Likewise, there is a stone called hiranj, and that stone is found when farmers till their land. Many times, that hiranj stone comes out while they are tilling the land. And this drop of rain in that constellation, when it falls on that particular hiranj stone, that stone converts into a diamond.

In Andhra Pradesh, there is a station called Guntakal. So, there is an area near that station called Vairakarur, and this particular area — spread out of over a hundred fifty acres — has this particular stone, this hiranj stone. It is found in greater density there. And when it rains, diamonds are actually formed and lots of people from outside come there scouting for diamonds and a lot of people get diamonds also from that area.

The same water of the Swati constellation, when it falls on an elephant during that period, there is this bird called chandool. That bird has a long beak and it's a very small bird. That particular bird starts making a small hole in the head of the elephant. When that raindrop of the Swati constellation falls in that hole, a very precious stone called gajmukta is created in the head of the elephant.

Similarly, when that water accumulates on a stone or a rock formation, and deer drink that particular rain, they develop the kasturi in their stomach.

And, likewise, there are yellow-colored toads that come out in that particular period. And when they drink this water from the drops of water that fall down, they also create a precious stone in their stomach. It is called mohra.

So, in bananas, in the stem of bananas, where there are new leaves forming, when that drop of rain falls on the banana tree, then camphor is produced by that same rain.

Keraa pare kapoor bane te lochan byaalaa,
Keraa pare kapoor bane te lochan byaalaa,
Ahi mukh jahar samaan upal te loh karaalaa.

So, that water, when it falls on the banana tree, it creates camphor. Camphor is made by that tree.

Likewise, there are snakes, which drink this particular rain. And, when they drink it, they develop a precious stone within themselves and there is a yellow luminance in those stones.

Likewise, when that drop of rain falls on a bamboo shoot, it percolates down to the roots of the shoot and banslochan is prepared. Banslochan has a lot of powers. It is used as a medicine.

Now, the uniqueness of that particular bamboo shoot is that when banslochan is prepared, there is a certain sound or music that is created by that bamboo shoot which is different from the others. So, where vaidics search for this banslochan, they listen to that particular music and then they figure out which shoot has the banslochan. That powder of banslochan sells for a very high value.

So, like that Swati Nakshatra, in that constellation when it rains, it rains uniformly, but depending on the substrate that absorbs that water, different kinds of precious stones and other things are formed.

In the same manner, the words spoken by the Masters and the initiation given by the Masters is uniform to everybody. But, depending on each one's vessel and their love and devotion to the Master, the results of that devotion are different for different people.

Gow lochan gow seesh mirag madh naabhi the jaanau,
Gow lochan gow seesh mirag madh naabhi the jaanau,
Binn binn gun hoyi neer ek hi pehchaano.

Like that, similarly, where that water accumulates on a stone and it doesn't get mixed with mud and a cow drinks that water, they also develop a particular stone and that also has high medicinal value.

Palatu khamid ek hai nische prem pradhaan,
Palatu khamid ek hai nische prem pradhaan,
Upajai bastu subhav the apani apani khaani.

So, He says, "All the devotees have the same God Almighty and the Master. But, depending on how devoted they are, or the extent of their practice, the results of that devotion are different for different people. The Satsang spoken by the Saints is of a very high value. And there are multiple dimensions in what they are trying to convey through the word-of-mouth and through the Satsang. It depends on how we assimilate what is said by the Masters.

Now, if we listen to Satsangs every day for several years, but we just listen from one ear and take it out from the other ear, then whatever we do for that pilgrimage of Satsang, it is like going and having a bath every day but it having no effect on us. So, whatever is said by the Masters, we have to mull on that. We have to ponder on that and think through what the Master is trying to convey to us. And, after a Satsang is over, we should not immediately start talking to other people and forget what was spoken. We should try to remember what the Master has said – what Babaji has said. We should think through on the words that He has spoken and keep reiterating those words in our mind and trying to understand what is being conveyed to us. And then, we should bring that in our life and try to implement what is being said. Then see how high, of what value, a Satsang is because that Satsang will be able to completely transform you. It will transform the way you think. It will transform the way you behave. And it will radically change your life.

So, we should not listen from one ear and leave it from the other ear. We should make an effort to really understand what is being said. And, for two hours, we should keep thinking on what is being said by the Master.

Palatu khamid ek hai nische prem pradhaan,
Palatu khamid ek hai nische prem pradhaan,
Upajai bastu subhav the apani apani khaani.

Radhaswami.

37

Meditation Talk
13 Aug 2017 – Morning

When We Surrender To His Will, His Hand Of Mercy And Grace Is On Our Head And We Get That Grace

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IN PUSHKAR, which is a pilgrimage center, Brahmanand Ji was a great Saint Who came from there.

He was a stationmaster there and, in those days, only two people attended to the station. One was the stationmaster and he had one peon with him. He used to meditate a lot. He had been initiated and he used to spend most of the time in meditation. And he seldom spent time talking and chatting with others.

One day, it so happened that the train was delayed by about two hours. So, he felt that it's better he sit for meditation for an hour instead of sitting outside and chatting with the travelers. So, he thought he'd get up after one hour and then he'd attend to his duties. So, he locked his room and sat for meditation and he had a lot of love and devotion to his Master and a very strong longing for his Master.

Now, in that situation, when he sat for meditation, he had a very good meditation and he got into a Samadhi. So, it took a long time for him while he was sitting in meditation.

When he got up from the meditation, he realized that more than two and a half hours had passed by and he then got worried that, by now, the train must've come and left. People would've boarded the train without tickets and, as a result, he would lose his job.

So, he came out of the room and he asked the peon as to what had happened. Had the train arrived and left? And, when did it come?

So, the peon told him, "It's been passed half an hour that the train came and left."

Then, he asked the peon, "Who then rang the bell? Who gave the tickets? And who flagged the train off?"

The peon was very amazed by this question, because he said, "Only you did all of this." So, even he got shocked when the peon said that he himself had done this.

So, he quickly went back to the room because he was sure that he had sat for meditation for that period. Just to double-check, he went back and checked the muster. Now, in that, all the tickets had been registered properly. When he double-checked, he saw that the money collected was also there in the drawer. Then he felt, "Yes, it is my Master Who has done this." Because he was sitting in meditation so it must be the Master Who had come and done all of his duties. So, he then prayed to his Master and he said, "Okay, now you carry on and do my duties and I will do your duty.

So, thereafter, he sat for more meditation. He did a lot of meditation and, later, he left the job also.

He was a very acclaimed Saint and he has written more than five hundred poems with a lot of love and longing for his Master. So, they're very sweet poems, imbibed with the love of his Master.

* * *

So, that way, when we get a true longing for our Master and we are lost in the devotion of our Master and surrender at His Will, then His hand of Mercy, His hand of Grace, is also on our head and we get that Grace. So, to keep our love and affection and longing for our Master, it is important that we listen to Satsang every day and we sit for our Bhajan Simran every day, without a break, so that love and affection keep going.

* * *

So, it is morning time and we have woken up and our mind is fresh. This time is also called the 'Time of Nectar'. So, we should make the most of this time and close our eyes and sit for meditation.

38

Meditation Talk
13 Aug 2017 – Afternoon

Masters Equate This Life To A Bubble On Water That Stays Very Momentarily, And Then It Goes Off With The Slightest Wind Or Other Change

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IN THE LIFE SKETCH of Kabir Sahib this incident comes where there was the king, Bir Singh, who had built a beautiful palace, and he was a good soul and he had invited Kabir Sahib to his palace. Bir Singh was the king of Varanasi and, in those days, Kabir Sahib's preachings were well-known across Varanasi. So, he invited Kabir Sahib also to come and visit his palace and see and let Him know if there was some shortcoming in that palace.

So, Bir Singh was not a disciple of Kabir Sahib. He had heard a couple of Satsangs. So, when Kabir Sahib came, he inquired what the shortcomings, if any, of that place would be.

So, Kabir Sahib told him, since he was asking, He said, "This place is going to become ruins one day and there are two defects that I see. One is that this place will become ruins one day and the other is that the person who has developed this place, he is also not going to outlive this place. He will also leave this place."

So, with what Kabir Sahib said, Bir Singh felt bad that He is a Mahatma and He has said such bad things about this. And Kabir Sahib, while leaving, told him, "Look, if there's something bad that you have felt about what I have said, then you have to seriously think on what I have said."

So, what Kabir Sahib had said affected him and then he could not sleep that night and he kept thinking about what Kabir Sahib had said. And, eventually, he did come to the conclusion that, "Yes, what He has said is right because even my father and my grandfather are no more. They have also left their palaces and I will also have to leave it." So, there was this impact of Kabir Sahib's talk on him.

That way, Saints have Their own unique ways of awakening the souls. They do not tell lies and They tell the truth. So, They have different ways of awakening and speaking what they have to tell.

So, that way then, the king went to Kabir Sahib and he used to listen to the Satsangs of Kabir Sahib thereafter, and he and his family—all of them—got initiated.

* * *

So, truth is bitter. But it has to be said to awaken the soul. Often Masters, in Their Satsang, talk about the truth and They say this to awaken the soul. And They awaken the soul and tell the soul that this life is not permanent. This world is not permanent. And that is the way of Their telling the souls to wake up. Because it is only in this life that one can work towards salvation. The rest of the things that can be done, like working for one's livelihood, or taking care of dear ones, that is all taken care of in other life forms as well.

So, it is only this body that is capable of transforming from an ordinary human being to God Almighty. So, it is only this opportunity that is given to us.

Masters say that you don't have to adorn saffron clothes or such other attire, and you do not have to leave your home and go outside and in the jungle or forest or do your practice there. You can very well carry on with your livelihood and take care of your dear ones at home. And you only have to take out two and a half hours of your time to do meditation and remember God Almighty.

In the day of twenty-four hours, They say that you should take out ten percent of your time and give it towards the salvation of your soul. Give it to yourself. And the rest of the ninety percent, that is twenty-one and a half hours, you can give toward all the other things.

So, this is a very precious opportunity given to us. And the life is very short, it is very small, and it is quite precarious. So, we should make the most of it. Masters say and equate this life to a bubble on water because that stays very momentarily and then it goes off with the slightest wind or other change.

So, like that, our life is also prone to coming to an end and changing. So, we should, while we're doing our daily work, spend time to do our meditation every day.

* * *

So, the time is good. We should spend this time and sit for our meditation and close our eyes now.

39

Questions & Answers
13 Aug 2017 – Afternoon

Written Questions Submitted For Reply

Ashok:
Okay, we will now start with a question-answer session.

Question:
So, the first question is, "If we see our Master in Babaji, and our initiating Master is no longer in the body, is it appropriate to see our Master as working through Babaji on the physical level for our benefit?

Babaji:
When we attend the Satsang of Babaji and we listen to Him and we carry these thoughts that our Master is working through Him, it is beneficial to us. Many times, we also see our Master reflected in Him. So, we see the same vision of our Master sitting within Babaji when He's talking or giving Satsang. So, it is a good thing to do that.

* * *

Question:
This question is regarding successorship after the Master leaves the physical body. What are the reasons for which Masters usually do not tell Their disciples publicly Who Their Successor will be after They leave the body? So, Masters would like us to recognize Them in Their new form, but for centuries this has been a very difficult process for initiates and non-initiates.

Babaji:
Many times, the Masters, when They have to leave Their body then, at that point of time, there may not be Their initiate who may be ready to take on those duties, and, as such, They will not publicly tell at that point. Many times, They tell it also. And, such initiate who is not yet ready or perhaps will get ready at a later date, the Masters inform that, but then he takes that time to be informed within, that he should start the practice and he should inform everybody.

* * *

Question:

When presenting myself for Darshan, my soul feels embarrassed and I don't know if I should seek Your eyes and take Darshan, or avert my eyes, and take the Prashad and get out. I don't feel great about my condition. I just feel embarrassed about the dirt covering my soul and the negative nature of my mind. How do we present ourselves when we seek Darshan?

Babaji:
When you go for Darshan of the Master, you should always look into His eyes because the Master showers His Grace through His eyes and He is very forgiving and He gives you forgiveness and redeems your karmas through His eyes. So, it is very important to look into the Master's eyes and not feel embarrassed and look down while taking Prashad and going.

* * *

Question:
Is the Sar Shabd a separate Sound we are connected to when we are ready, or an extension of the Anahad Shabd we receive at the initiation?

Babaji:
The Sound Current coming from God Almighty is a single Sound Current coming, and it comes through different planes and it resonates at the Eye Center. So, the Sound is the same, only it is called by different names in different stages. So, the Sound Current, which is there, which we listen to below the eyes, is called Das Vidhi Nad. That, at the Eye Center and from the Eye Center up to Brahm, is called Anahad Shabd. And from the Par Brahm upwards, it is called Sar Shabd. So, it is a different nomenclature in different planes. But the Sound Current ultimately emanates from God Almighty and is the same Sound Current coming down.

* * *

Question:
When Sound comes by itself when we are doing Simran and Dhyan, is it better to ignore it or pay attention to it?

Babaji:
While we are sitting for our practice of Simran and Dhyan and we hear a Sound Current, then we should continue to focus on our Simran and Dhyan and not pay attention to the Sound Current. And, when we are doing Bhajan, when we are independently listening to the Sound Current, we should only do the practice of listening to the Sound Current and looking within. When we are doing our meditation, until such time that we reach the Eye Center, the Sound Currents, which we are listening to, are not permanent. They will be coming and going. When we manifest the Sound Current at the Eye Center, that will remain permanent. So, when we are doing our Simran and Dhyan, even if we hear the Sound Current, we should continue to keep our attention on our Simran and Dhyan and not divide our attention on the Sound Current.

* * *

Question:
Babaji, Master talks about our families as a duty. How do we reduce our attachments to the family members?

Babaji:
We have our attachment to our family and outside members. If we observe how our attachment is there to our near family members and to the other family members, we realize that there is a difference in the level of attachment and affection that we have for our close family members and the extended family or other friends and other relatives. So, that is the difference in the attachment. Likewise, you should have that closer attachment, which you have with the near dear ones, for the Feet of the Master, and that should be your core attachment. And everyone else should be like how we are treating all the other friends, relatives, and other extended family members. The kind of attention we have and the affection we have there, that should be for the rest of the family. We should forever keep in our mind that all the relationships that we have in this world now are only for a few days, only for a short period. And, the love for our Master is permanent and that will stay on, even beyond our death. So, accordingly, we should remain focused and keep that as a priority, keep our affection and devotion to the Master as a priority, and treat the other members with love and care, but look at that as a duty.

* * *

Question:
Can the Third Eye Center be damaged by past drug or tobacco use? Or by serious head injuries? And, can Master heal this?

Babaji:
The Eye Center, or the Third Eye, has got nothing to do with your physical attributes. When tobacco, or drug, or other substance use is prohibited, it is not for the prevention any damage as such to the Third Eye. It is more to do with the negative effect it has on your mind and on your body. And that, basically, discourages you from doing more meditation or doing your devotion. So, these kinds of injuries or drug or substance abuse will not affect the Third Eye. The Sound Current that resonates at the Eye Center is very pure and sublime. And, accordingly, when we have to go there and get connected, or manifest that Sound Current, we also, our mind and soul, have to be pure and sublime. So, to do that, we have to make sure that we do not get any intoxicants, or some effects of substances or drugs, and all such things, which affect the purity of the mind. And, therefore, Masters say that you should do your Simran and meditation, because with the Simran and meditation we do, we continuously, as a process, keep cleansing and purifying our mind and making it sublime.

* * *

Question:
Do you have any tricks or insights on perfecting Simran? For example, I tap my fingers to the beat of Simran so that I keep saying it. Sometimes, I do speed Simran as fast as I can. So, it sometimes helps me quiet my mind a little and, at the very least, gets my account up.

Babaji:
That way, in Sant Mat, outside physical measures are not generally suggested. People do use outside measures or take some support of things outside to improve their Simran but, as such, it is not suggested or recommended. What we should do is focus on our Simran, and do it slowly and in sequence, and remember all the Names clearly while we are doing it. That is the best form of doing Simran. Now, if the mind is wandering too much, then you may increase the speed of that Simran or the repetition so that your mind gets focused a little faster. But then, ultimately, you should try to do it without making a mistake in the calling out of the Names within, and do it very clearly and slowly.

* * *

Question:
We often get sick in the company of the Master or coming en route to the retreat. Is this a way of burning up extra karma? And I feel more purified and receptive towards the end of the program.

Babaji:
The illnesses that you get here, or in the company of the Master on retreat, are more to do with your Pralabdh karmas. So, they will come at that time. But, when you are here attending the program, the Darshan of the Master, eating Prashad given by the Master, and doing the Simran Bhajan — which you are doing much more here when you come here — all these result in alleviating that illness, the great pain or the problem of that illness, and purifying your mind. Therefore, you feel pure here because you're meditating and doing more of Simran and eating the Prashad and taking Darshan. Likewise, when you go home also, if you do more and more Bhajan Simran, and you continuously do that, your mind will continue to remain pure and you will soon be able to leave the nine doors and come to the Tenth Door. And there, you will manifest the Form of the Master, Who is waiting for you there.

* * *

Question:
Do we manifest the Master at the beginning of the astral plane? Or is it at another place?

Babaji:
When we leave nine doors and come to the Tenth, we come out of our physical body. We leave our physical body, and there the soul and the Master are both in Their astral form. So, we see

both in the astral form. Then, in the company of the Master, we go further, and we go into the causal form. There again, the Master is waiting in the causal form and the soul also dons the causal form there. After that, when we go to Par Brahmand, when we take the dip in the pond of Holy Nectar in Mansarovar, there the soul becomes pure and it becomes the form of Light and Sound. And there, the Master is also waiting in the form of Light and Sound. And then, together They go upwards to God Almighty from there.

* * *

Question:
It is difficult to find questions that don't get answered in the Satsang. It seems that if I think it, or voice a question, You answer it in the Satsang. How do You decide what to talk about, or which Bani to comment on?

Babaji:
So, this happens very casually in the Satsang. The Banis of the Saints have the answers to everything. So, whenever we go and whatever question or doubt we have in the mind, it always happens that that doubt or question is satisfied in that particular Bani. So, all the people often get their doubts and questions cleared in the Satsangs, and Satsang is where you get all your questions answered and you get awakened.

* * *

Question:
In the context of the Creation story, when God felt the souls, who were a part of Him, had forgotten His value and started this Creation of souls to understand His value, does this suggest God has an ego?

Babaji:
God Almighty is far beyond ego and there is no question of anything like an ego there. It is like this; He just felt that the souls should be aware of this distinction because when a prince is staying with a king, he doesn't realize the difference between poverty and his luxury and splendor that he is enjoying. He is continuously lost in that splendor. So, the king feels that he should understand the differentiation, the distinction. And therefore, he likes that to be done. So, the God Almighty felt in His own Will that the souls — which themselves are having the brightness of more than sixteen suns — and are themselves like God Almighty, within God Almighty, should understand that distinction between what it is to be otherwise than as God Almighty. And, therefore, in His Will and Wisdom, He decided and created this universe, this Creation. But, it was not in His Will that these souls would get entangled so badly in the tangles of Kal and Maya. Because He felt Kal and Maya are also His children. But, unfortunately, the souls are very badly entangled in this ocean of life under the influence of Kal and Maya. And, Kal and Maya have brought in all these vices, all these different attachments. Ego, lust, anger,

all these things have been introduced, so that souls do not go back and leave their compound. So, God Almighty had ordained that Kal and Maya would keep the souls happy in their realm, under their kingdom. But, instead, Kal has done all of this and has caused a lot of grievance and sorrow to all the souls. And the God Almighty is quite unhappy about this. Therefore, Kal is not allowed to come to God Almighty and meet Him. He can only see God Almighty in his own meditation. Whereas, all the other Sons of God Almighty, They keep going and meeting God Almighty whenever they want.

* * *

Question:
When Masters compose poetry to become bhajans, are They composing with the creativity of the mind and Maya? Or is it a deeper connection to the soul, Their Master, and connection to the Shabd that inspires this creative output of poetry and words?

Babaji:
So, Masters never write these bhajans under the influence of mind and Maya. When you do your meditation and you go within, when you open your Inner Eye, then you will realize that in the astral form and even in the higher bodies, there are these springs, which open up. These are springs of melody or springs of bhajans, which open up and, on the basis of those springs, the Masters write these poems or write these Banis. So, these automatically open up when you go within.

* * *

Question:
You have mentioned that the soul is Light and Sound and has a shape. Can you describe the shape of the soul?

Babaji:
So, when we leave the nine doors and come to the Tenth Door and open our Inner Eye, for the first time we see our own soul. Our attention is focused there and we first experience and witness our own soul. There is no body of the soul; it is only the shape of Light and Sound. So, it has a shape of Light and it is of Sound. So, it's a roundish kind of shape of light that we see within.

* * *

Question:
There are Masters; there are warriors and poets. Poetry is a form of expression of love and creativity for the Satguru. Has art, like painting or sculpture, ever been a form of expression of creativity and love?

Babaji:
So, largely, the expression of creativity and love is through the Bani, through the Bani of the Saints, through Their poems and through Their Satsang. So, it is to awaken the soul, and these two are the main measures that They adopt to do this.

{Ashok has a discussion with Babaji in Hindi and the answer to the original question is extended}

So, the expression of creativity and love is still Bani, but just as an extension from the conversation we had around this question. That, in Amritsar, there is the golden temple, which is a physical replica of the Mansarovar that is there in Par Brahm, where the soul dips and it gets free of all the bodies and all its coverings. So, Guru Ram Das, Who was the fourth Saint in the lineage of Guru Nanak Ji, He had thought of creating an ashram and He conceived of this place as a replica of the Mansarovar that was there within. And He was trying to will build that, construct it here. But the artisans who were trying to do it were failing, and they were not able to get the kind of structure and everything else right. So, He, therefore, initiated them and then He took them within so that they could see it for themselves. And then, once you have seen it inside, then you don't forget it. So, they came out and then they made it exactly as a replica of what is there inside. So, as you see the temple, it is a golden temple. Within Amritsar, there is a lake. And, within the lake, there is a golden temple. So, here, of course, that lake is water. But, in the Mansarovar, that is Light; the entire lake is Light there. And the Lord of that plane sits in the Golden Temple in the middle of that pond of Light. So, Guru Ram Das initiated the work, but in His lifetime that did not get completed. It finally got completed in the lifetime of Guru Arjan Dev. So, it was completed then.

* * *

Question:
Dear Babaji, I have a good friend who is doing meditation in some other path. Just before I came here, she sent me a letter telling her experiences, how she sees the souls of others in great sufferings, with great violence. She said that she helps those souls to pass through those sufferings and she also helps some of them to pass through death, doing it always with love and selflessness. I was surprised by all this, but she is a good person. Now, she is asking Your advice. Is it only her imagination, her mind, and is it good to continue to help or better to stop. Thank you, Babaji.

Babaji:
So, there are several paths and there are several practices, which focus on going within and on strengthening the power of the mind. So, there are several mantras there which strengthen the power of the mind so that you get such clairvoyance and you get such other strengths or mystical powers. So, it is possible that she does one of these things, or such things and, as a result, she has this capability. However, by doing this, there is no salvation for her. There is no benefit that

she is going to get out of this and she is incurring karmas by doing this. So, some of these karmas she will be starting to assume for herself by doing these things.

* * *

Question:
As a doctor and initiate, when I have a patient with a terminal disease like cancer or others, I know this is a form of karma. I could do nothing except compassion. But what should be the right attitude towards the person?

Babaji:
As a doctor, it is the duty of a doctor to help the patient to recover till the last breath. So, therefore, if you are making effort to give him medicines and trying to help him, it is something that you should do. However, you may inform the patient's near and dear ones about the seriousness of that illness and the reality of it, and there is no harm in being able to give your services or extend your services or medicine to these people and extend your compassion.

* * *

Question:
What kind of body has Kal got as he was able to stand and do devotion on one leg?

Babaji:
Kal is in Sahasdal Kamal, which is the astral plane. And in the astral plane, he has an astral body. And it is in that astral body that he did this meditation.

* * *

Question:
Who was Hazrat Sultan Bahu, the writer of the beautiful bhajan, 'Sai Vari Makke Hajj Gazarau?

Babaji:
Hazrat Sultan Bahu was a great Saint and He had written several Banis, which were very motivating to people.

* * *

Question:
Sometimes, we hear that everything happens because of the karmas with us, and sometimes, that everything happens to us because of the Grace of God? So, how are these two things combined?

Babaji:
Whatever you are enjoying or suffering is as per your Pralabdh karmas. But, in this human life form, you've been given the independence of making your own karmas also. While there is a

Pralabdh karma, you have the independence of making your own karma and determining your own life as well. It is observed that several times people have been very successful or have radically been transformed in this lifetime. It is because of their hard work, effort, and dedication. So, in this life form, you have been given that freedom as well. However, your Pralabdh karmas will definitely come as according to what is ordained for you and what is fated for you. It is a good thing that you feel that it is the Pralabdh karmas, which are affecting you and it is also the Mercy and Grace of the Master that is affecting you in going through these karmas. So, that is a good thing that you are thinking as such.

* * *

Question:
What was the first impression from the first Satsang in Bombay from which Babaji made the decision to leave Durga and follow this Path?

Babaji:
Like a dear one said before, that in a Satsang a lot of your doubts and queries are settled. It is like that. When I heard the Satsang, so many doubts, which I had in my mind, and so many questions that I had about spirituality and about God, all of those were settled in the Satsang that I heard. And, during that time, I was doing the puja, I was doing the devotion, of Durga, who is a deity, for about two years. And I've always had this habit of only keeping one God to whom I pray to. It's not my habit to pray to several gods. So, in the first twelve years, I had prayed to the deity of Hanuman. And I used to follow that deity for about twelve years. And then, after that, I left that and I started the worship of Durga, which was for two years when I got the opportunity of listening to the Satsang. And, once I heard this, and my doubts were cleared, I realized that this is the only true and correct Path to go and meet God Almighty. And, therefore, I went home and I prayed for the last time to Durga and said that I will now no longer do that worship, and I will follow Sant Mat. And, thereafter, I kept following Sant Mat. I decided to do the devotion of the Master and follow His Path. Once I started listening to the Satsang, I decided to do the devotion of the Master and follow this Path. And each Satsang that I heard, I internalized that Satsang. So, in the evening when I heard the Satsang, and then, that whole twenty-four hours, I would be thinking about what was said in the Satsang, internalizing everything. And that is how, in less than one and a half months period, the Satsang brought out a complete transformation in myself, and I could see Baba Ji everywhere. Wherever I looked, I could see Baba Ji. And in that time, I had not even met Baba Ji and I was only listening to His taped Satsangs. So, those pangs of separation were so strong. That is when I felt I should go and meet Baba Ji and take His Darshan. That is why I decided to go to Bangalore. The reason for success on this Path is that you should be of a firm resolve and follow only one Master and do Their devotion. Once you have been initiated and you have decided to come on this Path, then you should not carry other things and other worshiping and other practices with you. Or, it should not be that you bow down to your Master; then you meet the next person and then you

bow down to that person and make him your Master. That way, you keep spreading your love and affection or devotion all over the place, which is not going to be of any help in going within. So, there you have to be of firm resolve. And once you've made up your mind, you should go and follow that with full devotion. What I wanted to point out was more towards deity worship and all the other worshiping, because I observed that, though we are initiated, we have photographs of other gods and deities in our house and, if nothing else, at least we put a couple of incenses in front of them. So, that way, we still carry all of that also with us while we are following this Path. So, we should be of a firm resolve, and once we have decided that this is the Path for us, then we should follow it and not get swayed by all the other deities, all the other worshiping, and such other rituals and practices. It is like putting ten taps on a pipe. And if we leave the water running on all those ten taps, then the force of that water in each of those taps would be less. But, if we close all of those and just keep one tap open, then that force of water is much stronger in that one single tap. So, that is how our attention should be focused only on one thing and not get scattered on several things.

* * *

Question:
What does Babaji think of the fact that some disciples collect the Master's hair or pieces of beard like relics? Can it be a type of help for a disciple to remember? And does Babaji approve or disapprove of this?

Babaji:
All this is a matter of your love and affection and devotion to your Master. That way, one should have respect and one should care for and be devoted to everything about the Master. So, I have no comments to make. If someone is doing it with love and affection, then that is fine.

* * *

Question:
When the soul goes into the wheel of 8.4 million species, does she take the form of each and every one of the 8.4 million?

Babaji:
So, the law of Kal is that you have to go through each and every species — all the 8.4 million life forms — before you complete that cycle and come back to the human birth. So, therefore, you will go through all the species of each form. And it is only with the Grace of the Masters that sometimes, when He eats the fruit of a tree or such thing, you get that Grace and the soul then comes into a human life straightaway from where it is.

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Question:

When we sit for meditation and the mind wanders outside and we have to bring the mind back and make it do the Simran, who or what is making that mind do the Simran?

Babaji:
The soul has two faculties. It has got surat and nirat, the faculty of hearing and seeing. And, it is the attention of the soul. So, surat is like the attention of the soul, which is now focused within the body and the mind. And, what happens is, when we sit for meditation and we are focusing on the Simran, it is the attention of the soul that is there to ensure that the mind is doing the Simran. Many times, if we are trying to do Simran with our tongue, then the tongue keeps repeating the words, but our mind is focused elsewhere. So there, it is the soul's attention, which reminds us that the mind is somewhere else and the tongue is doing the Simran. And that then gets the mind to again focus on Simran. So, likewise, we have to focus our attention on the mind. It is not the mind that is coming back; it is the attention of the soul, which is bringing the mind back. And, when that becomes firm, our attention starts going within.

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Question:
People are now listening to physical sounds called 'biaural beats' before, or during, meditation to help them have experiences. These sounds have slightly different frequencies in the left and right sides. Scientists observe that listening to the sounds can help people achieve the alpha, delta, and theta brainwave patterns commonly observed in deep meditation. Can and should satsangis try listening to the 'biaural beats' before meditation, or should this be avoided?

Babaji:
While meditating, the core thing that we should be focusing on is doing our Simran and Bhajan. Now, all these outside aids that we take, like these 'biaural beats' or such other things, all these are external and they are also of a physical nature outside, so the mind will start getting habituated to things outside and to such external aids for doing its meditation. So, instead, you should focus on doing your Simran and Dhyan to go within. Once you go within to the Third Eye, after and you have been able to, in a focused basis, do your Simran, then you will automatically go in and your Third Eye will open and you will manifest the Sound Current within. Once you have manifested that Sound Current, it will stay permanent and that will only increase thereafter. Also, with regard to Bhajan, when we are trying to focus and listen to Sounds while we are doing our Simran and meditation, or doing it now, when our Simran has not become very strong, it is not going to be of much impact, because these Sound Currents of the lower level will not be able to pull your soul up. It is only the Anahad, or the Sound Current that is there at the Eye Center, which has that strength. And so these Sounds will come and go. So, rather than focusing on different frequencies and Sound Currents and things like that at this juncture, you should stay focused on doing your Simran and try to get your attention focused at the Eye Center, so you can collect your attention and manifest the Sound Current within. We should try and do as much devotion of our Master and do the Simran and Bhajan as much as

possible. Because once we manifest the Radiant Form of the Master within then, with His Grace, the Sound Current will get manifested. So, it is that Sound Current that will ultimately take us to God Almighty. All these lower Sound Currents that we are trying to listen to, these we can hear when the attention is more focused and our mind is still. When our mind gets scattered and our attention is less, then again, we cannot hear these Sounds. So, these are more of a temporary thing at this point. So, our focus, therefore, should be: first, to do the devotion and please our Master within by doing our Simran and Dhyan. So, you have to do your devotion to please your Master and do your Simran and Dhyan, so that you can manifest His Radiant Form inside. That should be our core focus and objective. And, as a duty, we can listen for about fifteen, twenty minutes to the Sound Current and do our Bhajan. But the core focus should be on Simran and Dhyan and trying to manifest the Radiant Form of the Master within.

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Question:
Next question is — Should we make 'small talk' with the Master? The casual conversations I've observed can seem quite joyful, but I myself feel insecure about treating the Master this way. Is it true that Babaji likes to act like a 'normal person', or does He act this way sometimes for the disciples' benefit?

Babaji:
Sometimes, once in a while, I do say something to liven up and say a humorous thing in the Satsang. So, that is one thing. But, you're right, actually. When you are treating the Master as such and you do such small talk, then we are defocusing on our main objective of assimilating His Grace as a Master. We should not defocus that way.

* * *

Question:
How hard should we push through pain before we move our bodies? Sometimes, the pain can feel very intense, but it is still possible to stay still. And, when sitting cross-legged, does it matter which ankle is on top?

Babaji:
The power to withstand the pain depends on your personal abilities. However, when you experience that pain, perhaps two or three minutes is what most people would bear as an intensity of that pain, after which you can leave and sit in a peaceful position. Now, if you have sat for one hour and you have pushed your body for that two or three additional minutes withstanding that pain, and you do this for maybe two or three days, then on the fourth day, you will realize that your pain will only start after one hour and four minutes! So, that way, gradually, you will be able to build up the period for which you can sit without moving. And that period, you will realize, will go up to about two and a half hours. So, little by little, if you

are able to withstand this pain and push it a little, it will happen gradually as a gradual process. It is not intended that you suffer a lot and try to do it in one shot because that is not going to happen that way. It will be a gradual process where it will build up. The other thing is that, earlier, sukhasana was prescribed for a position of asana to be sitting in which your left ankle comes below and your right ankle is on the thigh of your left leg. But now, there is no such prescription of a particular asana. You can sit any way that is comfortable where you can sit for the longest duration and focus. The emphasis is the focus in your mind and not how you sit. So, most Indians have this habit of sitting cross-legged on the floor. A lot of foreigners are not used to that kind of sitting posture because they sit on tables and chairs. But over this period of the last few years or months, I have observed that even those people are sitting for a much longer duration now. Even for one and a half hours, I am seeing people sitting, which is very good.

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Question:
How can we, as Master's fortunate children, best respond to the terrible suffering we see in this world without losing our spiritual focus?

Babaji:
God Almighty has ordained it for everyone, according to their karmas. And each one is enjoying or suffering according to their own karmas. Therefore, we should stay focused in our objective on Sant Mat. And we should not carry too much anxiety or too much worry about what is happening around us. Because God Almighty has mercy and He takes care of one and all, leave it on Him to take care of everybody else. If some people that you encounter have a physical problem, like someone can't see or he's blind, or someone has a disability, and you have to extend your physical help to them to assist them to go about their lives, that is okay. However, you should not carry that anxiety in your mind. So, the important thing is that the mind should be free of that anxiety of the suffering around you.

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Question:
Does the ring you wear on your right hand have any special significance. Why do you wear it?

Babaji:
So, it is customary to wear an ornament in India. So, I just wear it as an ornament, nothing more than that. There is no other significance. So, Kirpal Singh Ji Maharaj had gifted a ring to Ajaib Singh Ji and He used to wear it as a remembrance of Kirpal Singh Ji Maharaj. I have, of course, just worn it as an ornament.

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SATSANG
13 Aug 2017 – Afternoon

The Love The Masters Have For Their Master Is A Seamless Stream Flowing Into A Vast Ocean And It Only Keeps Increasing

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The paathi is singing from the Bani of Baba Somanath Ji Maharaj...

Karle bhajan bande,
Satguru hoye sahaayee.
Karle bhajan bande,
Satguru hoye sahaayee.

THIS IS THE BANI of Param Sant Satguru Somanath Baba Ji. The Banis written by Saints about Their Masters and singing praise of Their Master are of a very high order. They express Their love for Their Master, which is a seamless stream flowing into a vast mass of ocean, which has huge waves, and it only keeps increasing. Somanath Baba Ji loved His Master Sawan Singh Ji Maharaj and whenever the reference of Sawan Singh Ji Maharaj came in the Satsangs, He became speechless to call out the name of His Master. And, instead, tears ran down his cheek in the remembrance of His Master.

In a similar way, Sant Ajaib Singh Ji also always kept His Master ahead of everything else. Every time He spoke in a Satsang, He would always remember lovingly his Master in the beginning of the Satsang.

So, that way, if you look at the Bani of any Saint, it always speaks of the love and remembrance of Their Master and Their seamless love for Their Master~~s~~.

This Bani of Somanath Baba Ji has been written by Him as a poem in a book, which several devotees requested for the explanation of this Bani. And that is why I have taken this Bani out today for explaining.

There is only one way of pleasing our Masters and getting Their Grace, and that is by doing meditation, by doing Bhajan. So, the way to please the Master is by doing Simran and Bhajan, by doing our meditation. We may touch His feet a hundred times or we may do other things to

please him outwardly — purchasing things for him, or getting things for him, or helping him in other physical ways. But all that is nothing compared to the pleasure that He gets when we do our meditation.

So, wherever we are, in whichever nook and corner of the world we sit in, when we remember our Masters and we sit for meditation, the Master comes to know of that and His stream of Grace is showered upon us because He is sitting at the Eye Center and He is connected in the form of the Sound Current with all of us.

Somanath Baba Ji says, "Do the Bhajan. Do your meditation because, that way, you will be able to please your Master for free and you will get His Grace for free." That is why all Saints emphasize on doing meditation, on doing our Bhajan Simran.

The reality is that it is your work and you are doing your own meditation and Simran, but that pleases the Masters and They feel very happy about it.

Karle bhajan bande,
Satguru hoye sahaayee.
Dharle dhyan guru kaa,
Maaya fandh nasaayi.

He says, "Do the contemplation of the Form of the Master within as much as possible. Do your meditation as much as possible because, that way, you will be able to get the veil of illusion— which has been cast by Maya — out from your mind." The more Simran and meditation we do — the contemplation of the Form of the Master and the Simran — the more we do that the mind becomes purer because our attention starts getting focused within from outside. So, what is driving us out and our desires, we leave all of that, and with Simran, we start coming within.

If we try otherwise, to cast out our desires and this veil of illusion by resorting to austerity measures or leaving the house and doing other kinds of rituals or practices, we will not be able to get rid of our desires.

But, instead, it is with continuous Simran and meditation that we will be able to cast it out. It is only through these measures that we are able to gradually take out this entire veil of illusion and these desires, which have been cast by Kal and Maya. And this is a very gradual process that happens on its own by doing our Simran and meditation.

When we do our meditation and we go within at the Third Eye, and we manifest the Radiant Form of the Master and the Sound Current that is resonating there, then greed, attachment, lust, anger, and ego – these are five vices, which are drawing us out today – all these come to us in the form of five-year-old babies. They salute us and then they leave us. So, when we go within, these vices manifest in the form of five-year-old children, and they come to us and they seek our

permission to leave. And when all of these five vices leave, thereafter, we have an influence over them — unlike now where they are influencing us. So, thereafter, we gain the control over all these vices.

Today, whatever they are desiring, whenever we are pulled by all these five – the attachment, lust, ego, greed, and anger – all of these are driving us out and we are completely under their influence. But once we go in and they seek our permission and leave, thereafter, we have control and we can use any one of them wherever we want.

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There was a devotee of Sawan Singh Ji Maharaj and he was a young boy of around sixteen or seventeen years of age. He used to meditate a lot and he had a good longing for his Master within. And it so happened that he was once traveling and going to one place, to his village, where there was a small, very narrow pul on the way, a bridge. And there, he was confronted by five people and they snatched his bike from him.

He was used to meditating and doing Simran so, as soon as he faced this difficulty, he immediately started doing his Simran. And when he started doing his Simran, one by one, all of them vanished from there. So, when he saw that all of them had vanished, he looked back and he saw that there was a person coming towards him. He was very much in the form of Sawan Singh Ji Maharaj, with the same turban, clothing, and attired in the same ways, and he was walking towards this boy.

So, when he looked a little more carefully — because, initially, he thought that it was his Master Who had come and that's why they had run away after he did his Simran — he looked more closely at that person who was coming and he noticed that the turban was slightly different, the look was also slightly different. So, immediately, he started doing his Simran again, and with that Simran, this person who was walking toward him also vanished. And then he saw that Sawan Singh Ji Maharaj Himself had been manifested and He was walking, smiling at him. And he again started doing his Simran.

When he did his Simran, the form of Sawan Singh Ji Maharaj didn't move from there and it came towards him and He spoke to the boy. He said, "You have passed this trial, you have passed this test. These five people who were standing in your way were lust, anger, attachment, greed, and ego. They had actually manifested as human beings and they were standing in your way. And so, you did your Simran and you gained control over them. And the other person who was coming in my form to mislead you was Kal. Had you bowed to Kal, all the meditation you had done and Simran you had done so far, he would have taken that benefit. So, with your Simran, he has also gone. Now, nobody can do anything untoward to you.

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This is an incident that happened in Sawan Singh Ji Maharaj's time. It shows that these vices can take the form of a human and come and try to misguide and take a test of a person. But, of course, all these things happen to people who are meditating. They don't come and waste their time on others.

So, as we do our Simran continuously and our meditation, we progressively become more pure and sublime and, as a result, each of these vices leaves us one by one. Therefore, Saints have sung praise of Simran and Bhajan and They say, "You keep doing this. And, the more you do this, the mind will get purer and you will be able to go within."

Manushy janam amola,
Dhenu kaam sam meela.
Manushy janam amola,
Dhenu kaam sam meela.

So, Maharaj says, "This life, which has been given to you, is very precious. It is like the kamdhenu, which is a mythical cow which grants you all your wishes — so, whatever you ask the kamdhenu, she fulfills your wishes." So, He says, "This life, which has been given to you, is precious. It is like a kamdhenu."

God Almighty has created this beautiful human body. He has given you this priceless body where He Himself is residing within the body. He has created sixteen planes and all His Creation, which is contained within this body.

So, if you do your devotion and you go within, then you will be able to get all these treasures of His Creation, which are there within your own body. This is such a priceless form that has been given to us. We notice outside there are so many scientists who have made so many discoveries as humans. And so, therefore, whatever we seek with the mind is also possible to do. You have to do the desired devotion and you have to do the desired effort to get that. And those who have wanted to go and meet God Almighty; they have also been able to achieve that. What you need is a firm resolve to do your devotion and go within.

Manushy janam amola,
Dhenu kaam sam meela.
Rahanaa chand dhin melaa,
Aakhir khaali jaayi.

He says, "This priceless form has been given to you. It is there for a few days and we mindlessly leave that opportunity and we seek our desires and follow the anxieties of the world around us and we lose this opportunity."

And those who have sought God Almighty, this is an opportunity given to you to get your salvation. Otherwise, you go back into the ocean of life.

So, those who have made the effort and have done their devotion, they have been able to step out of this ocean of life and go back to God Almighty in this life form.

And those who have not taken this opportunity, or who have lost this opportunity by following all their worldly pursuits and all their worldly desires and anxieties, have wasted this life and, in the end, they repent that whatever they have spent their time on is all a waste.

We have this limited number of breaths allotted to us in this life form. The Masters have said that each breath is priceless. Kabir Sahib says, "I beat the drum and I tell everybody that, with each breath that you lose, you are losing the value of three worlds because your breath is more precious than all the three worlds." And, therefore, we should make the most of these breaths.

So, this is the ladder of the chaurasi – it is the last step – where, if you step on it and you do your devotion of God Almighty, you get the salvation from this life, from this ocean of life. You are able to climb to the roof and get out of this world. And if you don't and you slip on this last step of the ladder, then you fall back into the chaurasi, into the 8.4 million life forms. And again, you have to make your effort to come up to that last step.

Rahanaa chand dhin melaa,
Aakhir khaali jaayi.
Che so hazaar ekkisaa,
Chale din raat swaasha.

So, Baba Ji says, "Every day, we are losing 21,600 breaths. And we are wasting all of these priceless breaths in the river of moh and Maya – in attachment and Maya.

We do not listen to the Saints. We also recognize that this world is not permanent for us – that we will be leaving this. We have seen our grandparents leaving and we have seen other people leaving this. So, we know that all our relationships are not going to be permanent. Yet, we do not listen to the Saints and we take all of these outer things to be real and spend and waste all our precious life following these pursuits.

Che so hazaar ekkisaa,
Chale din raat swaasha,
Pal pal aayu naasaa,
Jiskaa sumaar naahi.

In twenty-four hours, there are 21,600 breaths that we lose. So, if we estimate and look back, we may be forty years old or fifty years old or sixty years old. So, if we can calculate and see how

much breath that we have lost in this life till now, it is countless. It is a huge number of breaths that we have wasted — all these priceless breaths, which were of huge value. We have lost all of these in the pursuit of this world by following our desires and all our relationships in this material world.

Now, as a result of all of this, we will only have repentance at the time of death because this world never belongs to anyone. No one has ever been able to take it with them. And so, at the time of death, we realize that we have wasted our life trying to achieve this.

Pal pal aayu naasaa,
Jiskaa sumaar naahi.
Agyaan maaya jangal,
Durgun kare hai dangal.

He then says, "Under the influence of Maya, we do such kinds of deeds that we don't even shudder to think of the outcome of those deeds, which we are doing under the influence of Maya." Because, the mind and Maya want you to stay within the compound of their realm and, as a result, they make you follow your desires and create this illusion. They want you entangled in this illusion to remain in their compound.

Agyaan maaya jangal,
Durgun kare hai dangal.
Loot leth dhan maal,
Bach kar koi na jaayi.

Maharaj Ji says in this Bani, "The Maya tries to influence you and make you do all of the deeds so that, pursuing those deeds, or pursuing those desires and following all this illusion created by it, you lose your priceless treasure, which is the breath that has been given to you for this lifetime."

The desires and the illusion of Maya are so dominant that they don't even allow us to understand what the purpose of the life is that we have got. And, the entire effect is that we lose these priceless breaths that have been given to us.

For simple things, like getting food and taking care of our near and dear ones, such kinds of deeds are undertaken by a person and, as a result of doing that, he builds up a huge balance of karma, which takes him to hell to redeem.

Loot leth dhan maal,
Bach kar koi na jaayi.
Thathe sumiran naam,

Karle aato jaam.

So, He says, "Twenty-four hours – you should do your Simran and, because you do the Simran, you will not come under the influence of Maya and you will not get swayed by it. You will be able to do your devotion to your Master and get your salvation in this life itself – and, as a result, not have to come back again and again in this ocean of life."

In our mind, we are constantly thinking about worldly things or the material things. We always visualize these material things in our mind and these are constantly getting repeated in our mind.

Now, to cut this cycle of repetition in the mind of all the outward material things and the contemplation of all of these things, the Masters give us Simran. And the Masters give us the contemplation of the Form of the Master. By doing these two things, we are able to cut off our repetition, our thinking of the world outside, and start focusing within.

The Masters say, "By Simran, the worst of the worst sinners have also got a redemption and they have been able to get salvation from this life." But, the mind is very dominant and the mind does not allow us to do Simran. It constantly takes us out of Simran.

A lot of sinners have been able to get their salvation by doing Simran. So, it is only by doing Simran and Dhyan that we are able to cut off the attachments of this outside world and the relationships around here, by doing which we can then go within and get salvation.

Thathe sumiran naam,
Karle aato jaam,
Jaathe paay bisraam,
Fir janam na hoyee.

He says, "By doing Simran, you will be able to get out of this ocean of life. You will be able to go back to your True Home and go back to God Almighty."

Mahatmas always say, "This world does not belong to you and you do not belong to this world." And neither does this body because this body is simply a house of rent for you – it is simply a body of mud and clay that has been given to you. You are the power, which drives this house, which drives this body, and your house is elsewhere. You belong to God Almighty. So, because you belong to God Almighty, your house is with God Almighty.

This body is not your house. This body is not yours. This body is simply an earthen vessel given to you to redeem your karmas, to redeem your deeds here. So, you notice that when the soul leaves the body, what is the state of that body?

The soul is always pure. The soul does not have the burden of deeds. It does not have any creed or any caste or any other such thing. It is pure. All the burden of karmas is on the mind. And all the redemption also of that has to be done by the mind.

So, Saints say, "All the problem is in the mind." And that is why They give the Simran so that, by Simran, you're able to cleanse the mind.

Jaathe paay bisraam,
Fir janam na hoyee.
Jaise machali neera,
Chaatrak aur chandra.

Then He says how your love towards your Master should be. It is like a fish out of water. So, the way the fish loves the water, that same way, you should have your love for your Master.

If you take a fish out of water and put it in milk, it will not be happy. Like milk, even though it is like a nectar of life — when it gives all the necessary nutrition to life — if you put a fish in it, it is unhappy there and it will lose its life because it wants and seeks water, which is the source of life for the fish. Like that, our love should be for our Master.

Another example He gives for the love of the Master is that of a bird, the chakor. The moon bird loves to see the moon and it leaves every other thing that it is doing when it sees the moon. As the moon moves from the east to the west, the moon bird does not move from the position that it stands in, and it continuously watches the moon so that the beak finally touches its tail. It does not change the position of the body because it fears that even if it loses sight of the moon for a second, the moon will get out of sight. That is the love of the moon bird for the moon. And during that time, if anyone even wants to catch that moon bird, he can easily catch it in that period.

Such is the love one should develop for the Master. And, if one develops that love, the Master is not far away. He is within you only, and He will open the door.

Jaise machali neera,
Chaatrak aur chandra.
Jas kamal bhawaraa,
Sugandh mein lubhaayee.

He gives another example of a beetle, which loves the scent of the lotus and it is constantly drawn to the lotus.

In the evening, when the lotus opens, the beetle goes in and it is drawn by the fragrance of the lotus at the center.

Now, it is a very strong beetle and it can even make a hole in wood – it is that strong. But, when it is so intoxicated in that smell of the lotus, many times, with the onset of the sun, the lotus closes, and with that, the beetle also stays within the lotus.

Now, if it gets air there and it can breathe, then it stays alive inside. Otherwise, many times, it actually leaves the body there. But it does not make a hole and come out of the lotus, which it is quite capable of doing. Such is the love of that beetle for the lotus.

Such should be the love of the devotee to his Master.

Jas kamal bhawaraa,
Sugandh mein lubhaayee.
Satguru aaye jag thaaran,
Bhavmein jeev ubaaran.

He says, "The Saints and Masters come into this world to awaken the souls and get them a salvation out of this ocean of life." They give Satsang, and with the Satsang, They aim at awakening the soul, and then, giving salvation to that soul.

When we listen to the Satsang, if we internalize it, we are able to bring about a transformation in ourselves. But, if we just listen to it and we don't make an effort to internalize it and follow the Teachings, then it will not bring about a fast or rapid transformation.

Similarly, by doing Simran and Bhajan, we will develop a greater love for our Master. And that love, which will grow for the Master, will reduce the otherwise outwardly drawn love and affection that we have for this world. If we do not do our Bhajan Simran, then that love and attention that we have outside will not get reduced.

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The mind is there in everyone. When I had gone to Somanath Baba Ji, I started getting these letters from my home. And, in the letters, I was constantly being asked to come back home and visit them. So, I used to keep getting those — letter upon letter. I used to keep getting a request for coming back home.

After reading these letters again and again, even in my mind, I started feeling that affection for going back and that attachment of home. I started feeling like going back home.

Baba Ji used to go for the Bombay program, so I thought that I could go along with Baba Ji to Bombay from Bangalore. And then, when I would be in Bombay, I could go and visit my home and come back, and then return with Him back to the ashram. So, accordingly, I asked Baba Ji.

When I requested Baba Ji, He told me, "You are doing the night duty of guarding the periphery of the ashram and a lot of theft is happening at those coconut trees. So, if I go to Bombay, and even you are not there, then nobody is going to be guarding that periphery and doing that duty. So, it is better that you stay here and I will go and attend the Bombay program and come back. And then, I will send you later to Bombay."

So, accordingly, then Baba Ji went for the program and I continued to do the seva.

But, thereafter, when I did the Simran, the Simran changed to thinking about going home and those thoughts started coming in my mind. This was the effect of mind. So, slowly, that was overpowering my mind and I used to continuously think, "When Baba Ji returns, I will seek his time and ask him and then I will go." And those thoughts prevailed.

Baba Ji returned after about twenty days — after doing the Bombay program, He had gone to Davangiri. So, after finishing those two programs, He came back.

When He came back, I felt like asking, but then I felt that He's just come back so it may not be appropriate to ask – and I used to be quite scared about Baba Ji!

So, I used to take Darshan every day, because he used to give Darshan to sevadars twice a day. But, though I met him twice a day, I never got the courage to ask him this.

So, initially, about a week went by and then I felt, "Okay, I'll ask Him." So, in the morning, I would decide, "Okay, today, I'm going to ask him." And when I would go for the Darshan, I would not be able to muster the courage to ask Him. So, I would just take the Darshan and then go back.

Then again, when I walked up the stairs in the evening for Darshan, I would think in my mind, "I will ask Him now." Again, I was unable to muster the courage. So, like that, ten days, fifteen days, and nearly one and a half months passed.

After about one and a half months, I finally mustered the courage. And, when I went there, I stood before Baba Ji and He looked at me and He started laughing. He asked me, "What is it?"

So then, I gathered the courage to tell Him, "Baba Ji, You had told me that You would send me to Bombay. So, I wanted to ask you for that." So, I spoke to Him and I told Him, "You had told me that I would be able to go to Bombay."

He looked up and He started laughing and He said, "What? Are you going to take up a job there when you go?"

So, see how the mind has worked? Because, over this period, I had already made up my mind that I would be going there and I would seek a job. So, I told Him, "Yes, maybe for a few days I will work."

So, He looked at me and with a deep gaze, He told me, "What? You are going to work for three hundred or four hundred rupees? Is that a job that you are going to do?"

That one sentence completely cut all my attachments – whatever I had. And it was His Grace that was showered on me. After that one sentence, that thought never ever occurred to me that I want to go back and that I have some near and dear ones in Bombay. I just never felt that again. So, that was the Grace that He showered – to cut all my attachments.

Thereafter, I stayed for eight years in the ashram. And after those eight years, I stayed for about five years in the Pahad Ashram and other places. And, not once, did I have any pang of separation from my family and that attachment.

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So, what Masters say is that "You have graced me so much that, with one gaze of Yours, You have cut off all my attachments."

So, that way, by doing our Bhajan and Simran, gradually our outward affection – and everything that draws us out – slowly keeps reducing and we are able to go within. And then, with the Grace of the Master, all this gets cut away.

Satguru aaye jag thaaran,
Bhavmein jeev ubaaran.
Somanaath lag charanan,
Bhav paar karaayee.

Somanath Baba Ji, at the end of the Bani, says, "The God Almighty comes and works through a pole – He takes the form of a human form in the form of a Saint – and He comes to awaken you and take you back to God Almighty."

So, dear one, you should focus your love and attention at the feet of the Saint, at the feet of the Master, and with your love and attention, focus there. He will grace you and He will get you your salvation and get you away and out of this ocean of life and sorrow.

Satguru aaye jag thaaran,
Bhavmein jeev ubaaran.
Somanaath lag charanan,
Bhav paar karaayee.

Radhaswami**.**

41

Meditation Talk
14 Aug 2017 – Morning

The Food Of The Soul Is Meditation — And The Water For The Soul Is The Satsangs

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BABAJI USED TO OFTEN SAY in His Satsang, "Leave a hundred things and sit for Satsang, and leave a thousand things and sit for meditation." Just as we have food and we give that as nutrients to the body, in the same way, we need Satsang and meditation for the soul. The food of the soul is meditation. And the water for the souls is the Satsangs. And, by listening to Satsangs and doing meditation, the mind reduces its power and the soul starts gaining its strength.

To grow a tree, we need to give it fertilizer and nutrients and water. In the same way, the seed of Naam that has been sown for going back into deeper meditation, we need to do the meditation and listen to Satsangs. By listening to Satsangs every day, our love for our Master goes on increasing. Otherwise, the mind gets power and it tries to lead us astray.

When we don't listen to Satsang and we only try to do meditation then, gradually, that meditation also is reduced. And we have seen there are several satsangis who don't do any meditation, they don't listen to Satsangs, and even to go and meet the Master they take two or three years. So, that is because their love and affection for the Master are reduced.

So, even when the disciples have a Living Master, they seldom come to meet Him. And, quite often, they come only once in, perhaps, three years. And they don't do meditation and they don't listen to Satsang. That is the reason that their love and affection for the Master has been reduced.

Those who do meditation regularly and who listen to Satsang regularly, they come quite often. They attend a lot of bhandaras and they come quite often to meet their Master.

So, by doing meditation and listening to Satsang, our love and affection for the Master and our devotion increase. And by not doing so regularly, our attention and love and devotion to the Master reduce and we get more focused outwardly in all the worldly matters and anxieties.

When we sit for meditation also, we should not think of it as a burden, we should do it lovingly. And, sometimes when we sit, we are very dry in the meditation. We don't have much love and affection. In those situations, it is better that you sing a Bani, or sing a poem of the Masters, or listen to Them so that that love and affection comes up and you will do it lovingly.

Because, if we have love and affection, then we are able to collect our thoughts and that attention is more focused. If we don't have love and affection and we are looking at it as a burden only, then the thoughts don't stay focused for a long time. We are not able to focus our attention.

So, we should make it a point to take out time in our routine for our meditation and Satsang. In whatever work we have, whatever pressures we have of our daily routine, we should, nevertheless, take out time for doing meditation. Because nobody has ever been able to complete all his work in this world and go. So, if the pressures will always stay then, within that, we have to take out time. Because this is our true work of meditation so that we can get out of the clutches of Kal and get salvation for the soul and go back to our True Home. So, we should do our meditation and Satsang regularly.

* * *

Now, the time is very good and we should make the most of this time. So, let's close our eyes and sit for meditation.

42

Meditation Talk
14 Aug 2017 – Afternoon

In Sant Mat, There Is Only One Thing Spoken About — There Is Only One Path And One God Almighty

IN INDIA, THERE ARE SEVERAL paths and religions and there are several practices. And even in the Holy Scriptures, there are references of different deities and different worships of each of these deities.

But, in Sant Mat, there is only one thing spoken about, which is going back to God Almighty. There is only one Path and one God Almighty. And it was the same Path in Sat Yuga and in Dwapar and Treta and Kali Yuga. So, the Path of going back to God Almighty is the same in Sant Mat.

When Kabir Sahib came to Varanasi and He started preaching the doctrine of Sant Mat, both the Hindus as well as the Muslims started opposing him.

In the fifteenth century, King Lodi came and he ruled in northern India. And his spiritual advisor, the kazi, told him, "Kabir Sahib is doing all the wrong teachings and he's going against the doctrine of the Muslim books and scriptures. And he says that Ram and Rahim, both are the same, so all gods are one, which is not correct, and therefore he should be punished."

So, Lodi got annoyed and he summoned Kabir Sahib to be brought and presented in front of him.

When Kabir Sahib came in front of Sikander Lodi, he simply folded his hands, but he did not bow his head down to Sikander Lodi. So, the Kazi told Lodi, "See how egoistic he is. He's not even bowing his head to you. And he is simply greeting like one would greet anybody, any ordinary person. He is just folding his hands."

So, Sikander Lodi asked Kabir Sahib why he greeted him like this?

And Kabir Sahib replied, "There is only one God Almighty to whom I bow my head. And, other than that, I don't bow my head to anybody."

Sikander Lodi got annoyed with this and he ordered that the hands and legs of Kabir Sahib be chained and he should be thrown in the Ganges. Now, the Kazi wanted that only, so he tied iron chains and he put him in a sack so that he would drown inside with those chains.

So, when they threw Him in the Ganges, He appeared and then He came and stood next to Sikander Lodi again. And they were quite surprised to see that.

But they further ordered Him to be killed under an elephant and they put an intoxicated elephant in a closed compound and He was ordered to be thrown in that compound. So, when that elephant also came in front of Kabir Sahib, he also had a vision like a lion, and he stepped back and he did not step on Kabir Sahib.

Then, they ordered Him to be thrown from a cliff top so that He would fall and die. So, they threw Him, accordingly, from the top of the cliff. But then again, after some time, He appeared to be standing next to Sikander Lodi. And they tried some of other measures also like that.

But, finally, Sikander Lodi understood that Kabir Sahib was not an ordinary person and He was a fakir. And, thereafter, he pleaded to be forgiven. He bowed down to Kabir Sahib. And he pleaded that he should be forgiven as he was not aware that Kabir Sahib was a great Mahatma and a fakir.

Kabir Sahib told him, "Don't worry. This was fated to happen with me and you are not responsible. Don't hold yourself responsible for this. So, you can lift your head."

So, Sikander Lodi stood up and then he prayed that he also would get salvation. And then, accordingly, Kabir Sahib initiated Sikander Lodi and the Kazi also.

And the raja, Bir Singh, he was the king of Varanasi, he was an initiate and he respected Kabir Sahib anyways. So, after these incidents, everyone came to know about Kabir Sahib and His Teachings spread all over the place.

In that way, Saints come from time to time into this world to awaken the souls and, when They come for the first time, They have to overcome all these impediments and all of these other practices, which create a blockage for Them. So, They have to face all these difficulties. Even Guru Nanak Sahib had to face a lot of difficulties to explain the Sant Mat to everybody.

So, this often happens with Saints and many Saints had to face hardship because of this. Because what They explain is the truth and the people, who are otherwise lost in outward practices, they often oppose these Teachings. So, a lot of Saints had to suffer and They were put to hardship because of this. Likewise, even Paltu Sahib had to face such an opposition.

Now, in these days and these times, it is easier for people to understand the principles of Sant Mat and such hardship is not being caused to Saints. But, in the past, a lot of hardship was caused to the Saints and a lot of injustice was done to them.

In the village where I stayed, practically in every house there used to be the rituals of Ramayana, near Banares, because that is a place where all these rituals abound. And in each household in my village and around in Banaras, everyone has the deity of Ram and they all do the deity worship there.

But, once we had the ashram set there and we started talking about Sant Mat then, gradually, a lot of transformation has happened in the place. Now, almost about a hundred fifty to two hundred people come each time for getting initiated and there is a lot of transformation that I see in the place.

Nowadays also, people are more educated and they understand more also. So, they understand the principles, they follow the Path more easily. Earlier, people were not that educated and there were more blind beliefs and all these hard doctrines were blindly followed in the past.

So, we are indeed fortunate to be in this time to understand the doctrine of Sant Mat and the practices. And God has given us this opportunity in these times. So, we should make the most of this opportunity given to us.

* * *

So, the time is good and we should make the most of this time. So, let us get connected to Simran and Dhyan and let us close our eyes.

43

Questions & Answers
14 Aug 2017 – Afternoon

Written Questions Submitted For Reply

Ashok:
We'll start with the question-answer session.

Question:
Kirpal Singh Ji Maharaj had told Sant Ji that His fragrance would cross the seven seas and, indeed, one was drawn to the fragrance of Sant Ji. Can you tell us a little on the fragrance of a Saint?

Babaji:
Kirpal Singh Ji had referred to Sant Ji and He had said that your fragrance will cross the seven seas and it will attract people, and the reference of fragrance is with regard to spirituality. So, it is not an outward fragrance that is there of a Saint. It is always a fragrance that emanates from His spirituality, which attracts others.

* * *

Question:
Babaji, since a Saint lives in Par Brahm until all His initiates are taken back to Sach Khand, after leaving the physical body, what happens when His initiate becomes His Successor and the Successor, in turn, initiates many people. Now, since the Successor cannot return unless all His initiates are taken back to the Sach Khand, the original Saint cannot merge back in Sach Khand till His Successor and all His initiates are taken back. So, my question is when will this cycle ever be completed?

Babaji:
So, Saints stay in the Par Brahm until all Their initiates are taken care of and they all go back to Sach Khand. Until such time, They wait in Par Brahmand to take them back. Now, in this reference, it is Their Successor Who is also Someone Who goes to the Sach Khand. So, the Saints are not really concerned with such Successors because They're, anyways, going to Sach Khand. It is only the initiates who are stuck here that They have to take, and that is for them that They have to wait.

* * *

Question:
Will an initiate's child who is not initiated have an effect of black magic?

Babaji:
The non-initiate child of the initiate, since there is someone who is doing Simran in that family, and that place has, therefore, become pure with Simran, there is no question of any such black magic taking effect, or any other ghost or any other such negative effects happening there to that initiate's child also. Even the non-initiate dear ones of that satsangi, even if he is not a family member but there is someone who is dear to that initiate and that initiate is doing his Simran Bhajan, Masters even will protect those people.

* * *

Question:
Should a disciple be afraid of the Master? If yes, how does fear, love and devotion, all three, coexist together?

Babaji:
So, the disciple should have love and devotion to the Master and fear also for the Master. But, this fear is not like the fear we have for Kal or for some such other dangerous thing. It is basically a show of respect for the Master. And, fear that you do not do something, which He dislikes or you do not do a kind of small talk with Him. So, that is what is meant by fear for the Master and love and devotion to the Master.

* * *

Question:
How should the relationship of a guru and disciple be? Should it be like father-son? Or should it be like mother-son? Or like a friend who is always there with a helping hand, no matter what our problem and condition is?

Babaji:
The essence of the relationship is love and devotion. And whether you respect your Master as a father or as a mother or as a friend depends on your thought processes and how you are looking at it. But, the core and essence of it is that you should have love and devotion, and you should respect your Master.

* * *

Question:

When we asked Babaji to bless food and shawls and other things, is it important for us to specify who will receive each item?

Babaji:
When the Master blesses the food or shawl or whatever you are making as Prashad, it does not matter which of that Prashad you're giving to whom. Because all of it is blessed and it's not specific to a particular person.

* * *

Question:
While we are in the outer room preparing for Darshan, how should we conduct ourselves?

Babaji:
So, while you are standing, waiting for Darshan, or for meeting the Master, you should keep your mind pure and do your Simran. Avoid all other thoughts from coming in your mind, because that will get you the best effect of the Darshan of the Master.

* * *

Question:
Dear Babaji, the Satsang, Darshan, and Prashad of the Masters reduce the burden of the karmas of the initiates of the living Master. So, how about the disciples of the Masters Who are no longer in the physical body?

Babaji:
For those whose Master has left the body, they can sit with devotion and attend to Satsang and do their Bhajan Simran with the same dedication and love and affection for their Master and they will get the same effect — like any other initiate who is getting it from a living Master. So, when anyone goes to take Darshan of a Master, of a Saint, whether he has been initiated by that Saint or initiated by some other Saint Who is no longer in the body, the Saint gives the blessings to everyone equally. So, everyone benefits from the Satsang and Darshan and the Prashad given by a Master, irrespective of whether he is an initiate of that Master or he is an initiate of any other Master.

* * *

Question:
Radhaswami, Babaji. How should the day-to-day life of a satsangi couple be?

Babaji:
This is a good question and it is important for everyone to understand this. So, as a satsangi couple, you should be an example to anybody on the outside world where they should understand

that this is a couple, which is a satsangi couple, and they have got a true Master. Now, it is very important to have love and affection within the family and love and affection for each other, from each of the spouses. So, while making decisions, key decisions, it is important that you understand the opinion of the spouse and what that spouse wants. And, accordingly, both of you, jointly, should make decisions so that both are happy with them. The other thing is that it is only when you give love that you will get love. So, both of you should exchange love and affection with each other. It is not possible that you expect the other spouse to love you, but you are angry or you carry some hatred for that spouse. So, both have to love each other. As an example, the couple is the equivalent of a bullock cart. In the bullock cart you have two wheels, and if the married life is like a bullock cart with two wheels, then the wheels are the husband or wife and their spouse. For a smooth life to function, both the wheels have to be working together. And even if one of the wheels doesn't work, or is punctured, or is broken, then the smooth married life becomes difficult. So, it is important that you share that love and affection with each other, understand each other, and set an example for the rest of the world. Also, your neighbors and others around you, you should be affectionate to all of them so that they also exchange that affection and they also learn from the ideals that you have set in your life.

* * *

Question:
Radhaswami Bababji. I am married in a satsangi family and I myself am initiated by You. But my maternal family members are non-satsangis and they eat non-vegetarian food, etc. So, whenever I go back to my maternal home and do Simran, how does that effect or cause any influence? Can I influence them with my Simran, or will my Simran reduce because of what they are doing? So, how should I react among them because they are also my family?

Babaji:
So, it is quite normal to have non-satsangi members in your families. And it is important for you to do and continue your Simran and meditation and that will have a positive effect on them. But do not try to coerce them into following this Path or force them into thinking along the lines of what you are thinking. So, you will have a gradual effect if you continue to do your Bhajan Simran.

* * *

Question:
How can we develop respectful love for the Master without being clingy or demanding? How can we learn to surrender to His Will and develop contentment and serenity regardless of our condition?

Babaji:

So, respect, love, and devotion for the Master will come automatically when you do your Simran. Proximity to the Master — whether you stay in the same house or you stay at a distance — doesn't matter. These things will get developed when you are doing your Bhajan Simran and you're following the Teachings of the Master. So, when you respect His Teachings and you internalize those and you follow those Teachings, and when you do your Bhajan Simran, then automatically you will develop a respect for Him and you will develop love and affection for Him. And it is important to remember that — from a perspective of how others are viewing you with your following of this Path* — the same effect that you have when you're doing your Bhajan Simran, your contentment and all of these things, automatically come when you are doing your Bhajan Simran.

** This part of the answer extends beyond the parameters of the original question, but implies that external negative peer pressure or criticism from family or friends or others is ultimately rendered powerless by remaining devoted to one's Simran and Bhajan.*

So, the only thing that lacks in our lives is the lack of Simran. Because we are not doing our Simran, we have all these deficiencies — either less contentment, or less love and affection, or less respect for the Master. So, all of these automatically start happening if we simply do our Simran and we follow the Teachings of the Master.

* * *

Question:
I understand that the Masters do not normally take away the Pralabdh or fate karmas, though They can soften or speed up their payment. But what about when the Master saves the disciples from death, like gallows to a pinprick, or when Sant Ji saved the satsangis from the hotel fire in Delhi by having them come in one day later? So, do they begin a new life with the remaining Kriyaman karmas?

Babaji:
So, it is not that the Saints do not help us in redeeming our Pralabdh karmas. The point that is being made is that everyone has to go through the Pralabdh karmas. So, whether the gallows is reduced to a pinprick, you still have to undergo that pain of a pinprick. So, that way, you cannot avoid a Pralabdh karma. With the Grace of the Masters, which is always there with us when we do our Bhajan Simran, that reduces our suffering as a result of our Pralabdh karmas. And, in this life, we have to pay and redeem both our Pralabdh and also our Kriyaman. So, some of the karmas that we incur in this lifetime itself, we have to redeem in this very life. And, some of those become Sanchit karmas, which we then redeem in subsequent lives. So, Masters help us, redeeming both of these karmas.

* * *

Question:

When we do bodywork or counseling with others as a profession, is it appropriate to think of it as a Master working through us and use this guidance as much as possible? How can we minimize taking on other's karmas in these professions?

Babaji:
So, while you do your practices of either bodywork or counseling or such activities, you should do it objectively. Now, the difference is that even doctors do operations on their patients and they also carry out procedures on their patients, but they do not incur the karmas of those patients because they do it like a duty. They do it objectively and they carry out their operations. Likewise, when we are counseling others, or we are carrying out other bodywork or such other things, we should not get involved emotionally in trying to assume that difficulty or the pain of that patient and try to go and plead to our Masters to try to alleviate that patient. We do such things, then that is an exchange of karmas and there is a possibility of that karma coming over. But, when you do it objectively as a duty, then there is no problem in this.

* * *

Question:
Is it okay for spouses to share some inner experience with each other for encouragement, or better not to do so?

Babaji:
Clearly, the sharing of experiences is prohibited and while being given an initiation also these are very clearly spelled out, that you should not share your inner experiences for various other effects that it has. So, whatever experiences you have, you may share it with a Master, but you should not share it with your spouse to encourage or motivate or do any such thing.

* * *

Question:
The other question is, "If we share an outer vision of the Master (like seeing the form change into other Masters) or dreams of the Master, is that the same as sharing our inner experience in meditation? Is it better to keep quiet?

Babaji:
It is only the experiences that you have while you do your meditation that you should not be sharing with others. Outwardly, if you are seeing or experiencing, as you have mentioned, or if you have dreams of the Masters, there is no problem sharing such experiences.

* * *

Question:

How can we develop discernment in sharing Babaji's teaching so that they are not misunderstood or criticized? And do we just share a little and see how they respond?

Babaji:
While you are here and you are doing your meditation and what you have come here for, you should make sure you do as much Simran and Bhajan as possible and, instead of having discussions, you should focus on doing your seva and your Bhajan and Simran while you are here. With regard to sharing information about Sant Mat outside with the others, your friends, acquaintances, or some other people, you can. There is no problem in sharing that information. So, you can apply your own discretion and share that information.

* * *

Question:
When our Satsang includes disciples of other Sant Mat Masters, living and past, is it appropriate to watch DVDs of the various Masters, if all are in agreement about that?

Babaji:
There is no problem in listening to a Satsang of any Saints because all Saints talk on the same lines and there is no problem. And your love and affection for the Master grows that way, so there is no problem.

* * *

Question:
Is it hard for the Master with His heightened sense of perception to deal with the physical and karmic smells of the satsangis? When we are doing Simran is that like showering before seeing Him?

Babaji:
Doing Simran is always good because, by doing Simran, we make our mind pure.

* * *

Question:
Babaji talks about Kal's older brother, Kurma, helping him with his creation of the lower worlds, who resides in the Maha Sunn, and is still there in meditation. Babaji also said about Maha Sunn that it is beautiful and Sant Mat Masters bypass this place when taking Their souls back to Sach Khand. Where is Maha Sunn? Is it near Sach Khand?

Babaji:
So, below Sach Khand is Bhanwar Gupha and below that is Maha Sunn.

* * *

Question:
After the Master leaves the body, the ashram or his place of residence continues. When we go there, do we get the same Daya, or is it subject to the influence of Kal?

Babaji:
Once, I had requested Sant Ji, when He was giving the Bombay programs, that there are a lot of followers in Bangalore and we requested Him to come to Bangalore to give us a program here so that all could benefit from that program. And many people, who couldn't travel to Bombay, could come here to Bangalore. So, Sant Ji obliged and He had a program in Bangalore. So, he came here. And, after a couple of days in that program, while we were waiting for the Darshan, Narayan Shinkar went there to request Baba Ji if he could bless the ashram, which is the ashram belonging to Somanath Baba Ji, which was close by. That is in Kengiri. So, he requested Sant Ji that, "Since you have already come right up to Bangalore, if you could come to that ashram, then there are a lot of people in the ashram who would benefit from Your Darshan." And that's how he requested Sant Ji. So, Sant Ji said, "No, never mind. Don't worry about it." However, Narayan Shinkar asked twice if He could come, since He had already come all this distance. It was only a matter of a few minutes if he could come to that ashram. Then, Sant Ji got a little annoyed and He said, "See, you do not understand that once the Master leaves that place, the place is influenced by Kal. So, you should not insist for me to come there. The other thing is, of course, if I come there, then those people who are the sevadars there or who are staying in the ashram, they should not feel insecure because I've tried to come there as a Saint in that ashram. So, they should also not feel insecure about it." And then, he did not go to that place. So, the point that I'm making is that once the Saint leaves the place and He leaves the ashram, then there is definitely an influence of Kal that comes in that place. However, it is our devotion and when we go to the place it's like when the Master was there in the place and we visited. We would get His blessings. We would get His Darshan. A lot of our karmas would reduce with His Darshan and His presence — His physical presence — being there. This does not happen after He has left His body and we go there to attend the place. However, there is nothing bad about attending or going to the ashram, or a place where He has stayed. It is better than going to any other place. So, there is no harm in going, or no problem going to a place where there has been an ashram.

* * *

Question:
My mother-in-law and my co-sister got initiated by Babaji about four to five years ago. My co-sister fell sick some time back and the doctor, it seems, advised and suggested that she eat non-vegetarian food for better recovery. Thereafter, she started getting non-vegetarian food and she is now also not following the Path and she is going to Swami Sarmath, whose practice allows her to eat non-vegetarian food. What would happen to her considering that she is no longer interested in following the Path and she is eating non-vegetarian food and following another path?

Babaji:
The seed of Naam will never perish. But, because she has swayed away from the Path and she has taken to eating non-vegetarian food and building up all the karmas, she will have to take another birth. She will be given another human birth. But, because of the Naam that has been given to her, she will have this impression from this life, and a Saint later will come and give an initiation and help her way.

* * *

Question:
Should we be respectful of disciples of other Sant Mat Masters if they are not respectful of our Master? Or is it better to just keep a distance?

Babaji:
So, this often happens and there are some people everywhere who bad-mouth others. So, one should not get into these discussions with them and stay focused on your meditation and Simran.

44

SATSANG
14 Aug 2017 – Afternoon

From The Company That The Mind Keeps, It Will Get Their Influence And It Will Bear The Fruit Of That Influence

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The paathi is singing from the Bani of Kabir Sahib...

Raam bulaava bhejiyaa,
Diya kabeera roy,
Raam bulaava bhejiyaa,
Diya kabeera roy,
Jo sukh saadhu sang mein,
So baikunth na hoy.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has pointed out that the peace and quiet you get and the benefit you get in the company of the Saints is not there, even in Vaikuntha. Once, there was a call from Vaikuntha to Kabir Sahib. He says, "I was called in Vaikuntha and I had to leave the company of the Saints and the Sadhus here. And I felt very sad going to Vaikuntha and leaving the great company of the Saints here on Earth."

So, the peace and quiet one gets in the company of Saints, you do not get in Vaikuntha when you have to go to Vaikuntha." He knew that there He would not get this peace and quiet because there would be other discussions. So, He points out that this benefit and this peace and quiet is only in the company of Saints.

In the Scriptures and other holy books of Hinduism, it is considered that to go to heaven or Vaikuntha or Kailash, means getting salvation. But, these are not places of salvation. They are also places where you continue to still be in the grip of desires and vices.

There are only a few differences – like we have a physical body, we have an astral body. There is definitely a little more peace and quiet there and a little more happiness than here currently. But, otherwise, there are all the regular pulls and pressures, which are there even in heaven, which we face here. The mind is stronger there because people do their meditation and they do

their austerities and other practices, and such people are given a place in heaven or in Vaikuntha, etc.

The mind there is definitely stronger than what it is here. Whatever good deeds one gathers — whatever benefit one gets from the austerities and the other spiritual practices one does here —as long as those deeds are there with him, he will get to stay in heaven. When the power of that deed ends, when that deed is redeemed as a result of the stay in heaven, that soul is sent back to Earth. It is sent back into this world. And, thereafter, it again goes back into the chaurasi.

So, both these places are places within the enjoyment and suffering of karmas only. It is deeds that drive the astral bodies and the physical bodies. So, both are subject to karmas. Until we get into Par Brahm, we will not be able to get salvation. We will not be able to get out of this cycle of life and death. So, even if we are in the astral body or we are in the physical body, we are still subject to the cycle of life and death.

On the contrary, the gods and goddesses envy the human body. Because, in the human body, with the Grace of the Master, one can cross the astral body and go far beyond, which they cannot do in that astral body. So, in the astral body, they themselves cannot cross beyond the astral plane.

When we do our practice and when we go within, we go to the astral plane on our path home. So there, we encounter gods and goddesses – we see all the gods and goddesses. And we see that they also want to, or are desirous of, going further. But, the Masters there advise them that they will have to go back to the human birth. And then, only from there will they be able to go back home.

Bande ko bandha milae,
Chutai koun upaay,
Bande ko bandha milae,
Chutai koun upaay,
Kar sangat nirbandh ki,
Pal mein leyi chuday.

Kabir Sahib says, "If someone is tied up in chains, and another person comes to him who is also bound in chains, then they will not be able to free each other. They are both bound by chains." So, He says, "You should go to someone who is not bound in chains for you to get free." He points out to all; the gods and goddesses are bound. They are bound under the burden of karmas; and, as a result, they will not be able to unshackle us from this burden of karma. So, we'll have to go to a Master Who has gone far beyond all of this and is no longer in the shackles of the karmas and Kal. And only He can free us and unshackle us from this burden of karmas.

Jaa pal darshan saadhu ka,
Tha pal ki balihaari,

Jaa pal darshan saadhu ka,
Tha pal ki balihaari,
Sattnaam rasna basai,
Leejai janam sudhaari.

Kabir Sahib says, "I sacrifice myself for that time spent in the company of Saints because, during that time, one is talking about God Almighty, he is talking of getting salvation and he is in the company of the Saint. So, I sacrifice myself for the breaths we take in the company of Saints because the rest, — all our breaths and all our time — is going to be wasted otherwise." This is because Masters are completely soaked in the devotion of God Almighty. And when we meet Them, They also connect us in that devotion of God Almighty.

He says, "That time spent in the company of the Masters is the time where one is developing the love and affection for God Almighty, and that is the time he is using for getting his salvation and getting out of this realm." So, He says, "I sacrifice myself for that time which is spent in the company of Saints."

The din gaye akaarathee,
Sangathi bhayi na santh,
The din gaye akaarathee,
Sangathi bhayi na santh,
Prem bina pasu jeevanaa,
Bhakti binaa bhagwanth.

He says, "That day, which is spent without the company of the Masters or in Their remembrance, that is a wasted day." He says, "We should spend our time in the remembrance and in the company of the Masters."

He says, "Love and devotion are very high things because love and devotion convert an ordinary human being into a mahatma. And further, that devotion converts that mahatma and gets him to meet with God Almighty."

So, therefore, love and devotion are of very high value. And that love and devotion can only be procured where there are the Saints. It can only be in the company of the Saints that we can get to understand and build that love and devotion, and nowhere else will we be able to get it.

* * *

Sant Ji used to often talk about this story and he used to tell this story. It was about a moneylender. This moneylender used to lend monies for different occasions to the villagers. He would go to that village and he would start lending monies to various people for different occasions. And he would also complete that round by collecting monies from people who owed him money.

Once it so happened, that he had gone to a village and he was to collect money from a farmer for whom he had lent money for the occasion of a marriage. But, there had been a drought for a few years and that farmer had been unable to repay the borrowing from this moneylender and pay him interest. So, he collected the elderly there and he called for the panchayat and he called for a recovery of his dues. And, as a result, he collected all the cattle of that farmer and collected his other belongings – like whatever silverware or gold ornaments, etc., that he had, and other things. And he took all of that into his possession.

So, he collected all of those possessions and then he sold them to the other richer villages. And there were several villages on these kinds of occasions who also requested for help. They requested this moneylender that he should forgive at least some part of that interest or the monies owed to him because he should consider that there had been a drought, etc. And, therefore, he should forgive some of those monies owed. However, the moneylender did not relent and he sold all the possessions belonging to that farmer.

Now, as a result, the villagers were unhappy with the behavior of that moneylender. And, in those days, when people would travel, they would carry their bedding because there were no provisions of others providing beddings, etc. So, they carried their own suitcases and all their belongings and these beddings with them.

So, he had that bedding and his suitcase to carry and he had to go to the next village, which was about three kilometers away. He was unable to carry both of those things and cover that distance. So, he was waiting for someone to help him. He was a bit miserly and he was not willing to pay anybody or any small boy to help him carry that bedding with him. So, he was just waiting for someone to come and help him.

He was waiting for some time, and then, a mahatma happened to pass by. That mahatma observed that this person was standing in the sun waiting for someone and he inquired of this moneylender as to why he was waiting and what was he looking for?

So, he explained to this mahatma that he had to travel those three kilometers, and since he had his bedding and suitcase, he could not carry both things and he~~'s~~ was waiting for someone to help him.

The mahatma told him that he was headed in that same direction. So, he offered to help that moneylender and said, "I will help you and we can walk towards that village. So, one of the luggage, I will carry."

So, that moneylender handed over that bedding to the mahatma and he carried the suitcase, and they started off towards the next village.

While they were walking towards the other village, the moneylender thought to himself, “This person is a mahatma. Obviously, he is not going to expect to be paid anything for this help that he’s giving.”

They were walking quietly towards that village when the mahatma told him, “Look, I don't like walking quietly. Either you talk about God Almighty to me and I will listen, or let me talk and you listen.”

So, the moneylender told the mahatma, “I've never heard or talked about God Almighty and I don't know anything about it. So, I can't talk about it. So, it is better if you talk about it and I will listen.”

The mahatma started telling him about the importance of a human life and the importance of devotion, and how one should do devotion and he talked about God Almighty. So, that way, he talked for nearly an hour and they reached the next village.

So, when they reached that village, the moneylender said, “Okay, we have reached. I wanted to reach this village only. So now, you can leave that bedding.” And they both stood near a tree. He said, “You can now leave the luggage here. I will take care of it.”

So, accordingly, they unloaded that baggage and that bedding. And, thereafter, the moneylender thanked that mahatma and said, “Okay, now you can leave. We have reached.”

The mahatma told him, “Look, we walked for one hour and I spoke to you about all this, and while we walked, I felt gracious towards you. So, I want to say something to you.”

So, the moneylender agreed to listen.

The mahatma told him, “Look, you now only have eight days to live. After eight days, the angels of death will come to fetch you. So, until such time, whatever give-and-take you have to do, you can complete it. But, in eight days, you will die.”

So, immediately, the moneylender touched the feet of the mahatma and he said, “I'm sorry. Please forgive me for making you carry my bags. I'm sorry. I didn't know. I didn't realize.”

The mahatma said, “No, no. I'm not telling you all this because you made me carry your bag. I'm saying this only because I feel that you have less time and I feel gracious towards you. That is why am telling you all this.”

So, the moneylender requested, “Please, help me from this situation because, in eight days, I cannot collect all the money and I will lose that money. So, you please help me in this situation.”

He was pleading for help to the mahatma and asking him to get him out of this situation.

The mahatma told him, "Look, there is no way. What is ordained is going to happen because you are going to die at the end of this period. In eight days, you will die and the angels of death will definitely come. That is guaranteed. There is going to be no change. But, because you are asking so much for help, let me give you a suggestion.

When the time of death comes, the angels of death will definitely come and take you. They will take your soul and they will take you to the Lord of Judgment. When you stand before the Lord of Judgment, he is going to see all the deeds that you have done. And, looking at your deeds, I don't see any good deeds that you have done throughout your life because you have been hurting people, collecting their dues, and doing all these kinds of things. So, it doesn't look like you have any good deeds. The only good deed that you have in this entire lifetime of yours is this one hour that you have walked with me when I have given you a Satsang. And that is the one good deed that you have.

The Lord of Judgment will ask you whether you want the benefit of this one good deed to be enjoyed first and then suffer for the bad deeds, or whether you would want to suffer the bad deeds first, and then enjoy this one good deed. So, he will ask you — for that one hour of good deeds — whether you want to go to heaven or Vaikuntha or Kailash or wherever.

He will ask, "Do you want the benefit of that one hour of good deeds, or wherever you have to go now to suffer for the bad deeds? We will send you there."

So, when you are faced with this question, they will ask you if what you want is the benefit of that one hour of good deeds, or if what you want to pay for the bad deeds – whether you want the bad deeds to be redeemed first, or the good deeds?

When they ask you that, for the good deed, they will make the offer for you to go to heaven, Kailash, or Vaikuntha, or any other place or any other thing that you desire.

When they ask you that, then you tell them that you don't want to go to heaven or any other place, you just want the darshan of that mahatma, who ~~is~~ provided that one good deed you have. He is the Lord of Judgment, so whatever you ask for like this, he will oblige you. And, accordingly, he will send you with his angels of death and they will bring you to my ashram. After that, I will handle it."

Thereafter, the mahatma left. And the mahajan in the first four days immediately transferred all his inheritance to his son. And, in the next four days, he spent trying to remember what that mahatma had said. And he rehearsed that again and again.

So, on the eighth day, the angels of death came to take his soul and the angels of death took him to the Lord of Judgment. The Lord of Judgment looked into all the deeds that he had done. And, in all the deeds, there was only this one good deed, which he had done where he had that one hour of Satsang with that mahatma. The rest were all bad deeds that he had done and he had hurt

a lot of people. So there, the Lord of Judgment then asked him what he wanted to do with his bad deeds, whether he wanted to redeem them first, or the good deeds.

The moneylender told the Lord of Judgment, “The bad deeds are countless. So, it will take a very long time for me to settle those. Instead, you give me that benefit of the good deed.”

And, accordingly then, the Lord of Judgment asked him whether he would go to the heaven, or what other pleasure or joy he wanted, as a result of that one hour of good deeds.

The moneylender told the Lord of Judgment, “I don't want anything, any joy or pleasure. Simply let me go and have the darshan of that mahatma for which I have that good deed.”

So, accordingly, the Lord of Judgment then called those angels of death and he said, “You take this soul to that ashram, which is at this particular place. And there, let him have the darshan of the mahatma. And then, after one hour, you bring him back here.”

The angels of death took that soul to the ashram. And there, they told that soul, that moneylender, “Okay, there is the gate.” They could not enter the gate of the mahatma, of that ashram. They told that soul and instructed him to go inside and come back after one hour. And they waited outside at the gate.

So, he went, accordingly, inside and the mahatma addressed that moneylender and told him, “Oh, you have come.”

He said, “Yes, I followed your instructions. I have come.”

The mahatma said, “Okay. Sit down now.”

When he sat down, after an hour, those angels of death outside started calling him. He also remembered all the different types of hells that he had seen when he had gone to the Lord of Judgment. So, he was very scared and he asked the mahatma, “What now? These people are waiting outside.”

So, the mahatma said, “You sit here quietly. Close your eyes and sit.”

But, that moneylender kept thinking of those hells and those people were calling, those angels of death, were calling him. So, he was still afraid and he told the mahatma.

The mahatma told him. “It's nothing. Don’t pay attention. You sit here.”

So, after nearly one and a half hours, the angels of death decided to go back and they went to the Lord of Judgment. They told him, “He has not come out and we do not have permission to go inside the ashram. So, what should we do now?”

The Lord of Judgment told them, "Let him go. We do not have any authority there. So, let that soul go there."

* * *

Saints say, "If you get the company of the Masters for one ghadi, which is three hours – or even if you do not get one ghadi, even if you get it for half, which is one and a half hours, or even half of that, which is forty-five minutes – so even if you get the company of the Masters for forty-five minutes, not only the sins of this life, but the sins of all your previous lives will get redeemed."

Kabeer lahar samudhr ki,
Nisfal kadhee na jaay,
Kabeer lahar samudhr ki,
Nisfal kadhee na jaay,
Bagula parakh na jaanee,
Hansaa chug chug khaay.

Kabir Sahib says, "Like, in the ocean, there are very high waves. And in those waves, the cranes, which stand at the shore, cannot eat. They cannot eat in those waves. But, the swan, which flies, can get his food from those waves, even if there are those large waves in that ocean."

So, He's pointing out that this is like the ocean of life. And in this ocean of life, for the ordinary people, they keep drowning in this ocean of life and they are unable to get out of it. But, the swans – that is the Saints – They are not affected by this ocean of life. They can come and go at Their pleasure.

Jaa ghar guru ki bhakti nahi,
Sant nahi mahimaan.
Jaa ghar guru ki bhakti nahi,
Sant nahi mahimaan.
Tha ghar jam deraa diyaa,
Jeevath bhaye masaan.

Kabir Sahib says, "In that house where there is no devotion of the Masters and the Masters do not visit their house — or They are not hosted in that house — that house is like a graveyard."

Saints say, "Wherever Saints reside or They visit, in such places, those places become pure." And, even if there are some bad souls there, there is no effect of any black magic or any other negative powers because of the purity of the Masters Who visit such places.

The Naam given by the Masters are the names of the Lords of the planes, which are above. And they are the Lords Who have not come into this world ever. They are very pure names. And by

recitation or repetition of these names, the place where one is sitting while doing that repetition becomes pure.

Kabeer tha se sang karoo,
Jo re bajai sat naam.
Kabeer tha se sang karoo,
Jo re bajai sat naam.
Raaja rana chhathrapathi,
Naam bina bekaam.

Kabir Sahib says, "I seek the company of that person who recites the Naam in his within. And, even if he is a very poor person, he is a hundred thousand times better than even the kings, or the ministers, or the emperors, or any rich or wealthy people who do not recite the Naam."

Kabir Sahib has said in another Bani, "Even if there is a person with leprosy and he is reciting the name given by the Masters, he is a hundred thousand times better than all the healthy or the wealthy people — be it a king or an emperor or a minister – that leper is better than all of these people." And the company of such a person is better than the company of all the other people because this soul will get salvation and it will go back to God Almighty. It may be suffering on a temporary basis for this period, but it will go back to God Almighty. And there, it will sit on the throne with God Almighty.

Unlike that, all these other people, who seemingly are wealthier or healthier, they will go back down in the 8.4 million life forms and they will be subject to all the suffering there.

Kabeer man panchee bhaya,
Bhaavai thahavaa jaay,
Kabeer man panchee bhaya,
Bhaavai thahavaa jaay,
Jo jaisee sangato karai,
So thaisa fal khaay.

Kabir Sahib says, "This mind is like a bird. It keeps wandering here and there and it gets the fruit according to the company it keeps. So, according to the company that the mind is keeping, it will get the influence of such people and it will bear the fruit of that influence."

In the whole lifetime of an individual, the individual usually develops the impressions according to all the influences of the people in the company he keeps. Right from birth, the newborn is influenced by his parents and he gets those impressions. And later also, he will develop impressions according to all the company he keeps in various stages of his life.

So, an individual, even if he has bad impressions but he goes in the company of Saints, he will be able to improve his life and get influenced by the good import of influences from the Saints.

Likewise, if there is a good person but he goes in bad company, he will, accordingly, get influenced by the bad habits of such company.

Kabeer chandan ke dinge,
Beghaa daak palaas,
Kabeer chandan ke dinge,
Beghaa daak palaas,
Aap sareekha kar liyaa,
Jo tha va ke paas.

Kabir Sahib gives an example of the srigandh tree. There is, in the Himalayas, the Malayagiri Range in which you find these trees. And this is sandalwood, the srigandh. But even in Karnataka, there are sandalwood trees. There are lots of sandalwood trees here also. But, if you cut these trees, from the branches, etc., you will not get the smell. It is only at the core of the stump – that part, which is red — that is the sandalwood. And that has a very good smell.

But, if you look at the srigandh tree, which is there in this Malayagiri range, from even the leaves or the branches or the stem from anywhere in that tree, you get the same smell of sandalwood. And even if there is another tree nearby — which is like a neem tree or some other tree — that also gets the same smell and it also draws the same essence. And even if you cut a part of that tree, it will smell of sandalwood.

Similarly, we have influences in our life. So, when we are in the company of Saints, the influence is on us also like that, where we also imbibe love and devotion. And we also start doing our love and devotion in the company of the Saints.

Kabeer khaayi khot ki paani
Peevai na koy.
Kabeer khaayi khot ki paani
Peevai na koy.
Jaayi milai jab gang se,
Saba gangodak hoy.

He gives another example of that where there is water in the sewage. No one uses that water. But when that same water flows into the Ganges, it is called gangodak. It is regarded as Ganges and holy water. People take a dip in that water. People even bottle that water.

So, Kabir Sahib says, "How did that dirty, impure water get importance? It got importance because it flowed into the Ganges."

And, likewise, where there is a burdened soul and it has the burden of sin, when it goes in the company of the Masters and with the help of the Masters, it also sheds off that sin and becomes a Master.

Kabir Sahib says, "If you want peace and you want satisfaction, then you will get that peace and satisfaction by doing Simran because, by doing Simran, we are able to purify ourselves. And once we are purified, we will automatically get that peace and satisfaction." So, Kabir Sahib says, "The essence of peace and satisfaction is Simran." By doing Simran, you will get not only peace and satisfaction, but you will go and merge with God Almighty.

So, Simran is a very great thing. Even Sant Ji has said, "You should continuously do your Simran, and by doing your Simran, you will get your destination." And your destination is God Almighty, Sach Khand-Sat Lok. The Simran will take you to your Sach Khand-Sat Lok.

Kabeer khaayi khot ki paani
Peevai na koy.
Kabeer khaayi khot ki paani
Peevai na koy.
Jaayi milai jab gang se,
Saba gangodak hoy.

Radhaswami.

45

Meditation Talk
15 Aug 2017 – Morning

God Almighty Never Comes Into This World As An Avatar — All The Avatars Who Come Into This World Are Sent By Kal

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ONCE, SAWAN SINGH JI MAHARAJ WAS WORKING in His office and He was working beyond 5:00 PM. Usually, they would leave at 5:00 PM. So, he had more work, so he was continuing to work. So, his friend, Keher Singh, who also an initiate of Jaimal Singh Ji Maharaj, came to Him and he suggested to Sawan Singh Ji Maharaj, "Let us leave now."

Sawan Singh Ji Maharaj said, "There is five, ten minutes work, let me just finish it and then we'll stop working."

So then, Keher Singh told him, "Leave it. God Himself will finish it."

Sawan Singh Ji Maharaj laughingly told him, "Which God will do it?"

So, when He said that, Keher Singh wondered because all along he felt that there is only one God Almighty. Since Sawan Singh Ji Maharaj had questioned him, he was wondering whether there was another God Almighty also. But he didn't say anything. He just had a question in his mind.

So, that way, with that same question, Keher Singh went to sleep, and in his dream, Jaimal Singh Ji Maharaj came and He settled that question. So, He said in that dream, "Yes, there are two gods, one is Kal who is the god of this world, and the other is the God of all the Saints, Who is Dayal."

So, in the morning when they met, Keher Singh didn't say anything and they went about their work. At noon, when they met for lunch, when both were sitting, Sawan Singh Ji Maharaj asked him, "You had that question. Do you want me to answer it or...?"

But Keher Singh said, "Oh no, I have got the answer in the night."

So, Keher Singh told him, "Yes, I indeed had a doubt last evening when I left and I was thinking about it in the night before sleeping, and then Jaimal Singh Ji Maharaj gave me the answer. He

came in my dreams and told me and explained to me, that there are two gods indeed. One is the god of all this world, Kal, and the other is the God of the Saints Who is Dayal."

So, this is the realm of Kal. And Kal is the god of this region and his laws apply here. And the other God is Dayal Who is sitting in Anaami. And He is the God of all the Saints and He is God Almighty.

God Almighty doesn't come into this world as an avatar. He never comes here. So, all the avatars who come into this world are all sent by Kal. Most of the avatars are the avatars of Vishnu, or the avatars of Shiva, and both Shiva and Vishnu look after the welfare of this creation. And where there are any problems relating to that creation or the smooth functioning of that creation, then they take avatars and come.

We should sit for meditation for two and a half hours every day. When we sit for meditation like that, a lot of our questions will get answered within. And we should make a habit of sitting for two and a half hours. By sitting for half an hour or an hour only, we are not going to get much progress, though it is better than not doing anything. And we do spend that time in the remembrance of our Master, so He will definitely come at the time of death to take our soul. But that will not give us much progress. So, we have to try and sit for two and a half hours.

So, if you want to experience spirituality, you want to get inner experiences, then you should sit for two and half hours at least, and try to sit for more than that for getting those experiences.

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So, it is morning time and the atmosphere is quiet. Our mind is quiet and we should make the most of this time. So, we should sit, close our eyes, and sit for meditation.

46

SATSANG
15 Aug 2017 – Morning

Our Master Is Our True Protector — Day And Night, Our Attention Should Be At The Feet Of Our Master

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The paathi is singing from the Bani of Swami Ji Maharaj from the book: Santo Ki Bani...

Guru ka charan pakad drud bhai,
Guru ka sang karo banayee.
Guru bachan karo aadhaaraa,
Guru daras nihaaro saara.

THIS IS THE BANI Param Sant Satguru Swami Ji Maharaj. Before I start the Bani, I pray to the Feet of SomAjaib Who have graced me and made me fit for doing this Seva. Otherwise, I was an ordinary person and not capable of doing anything. It is only with the Grace of these two great Masters that They have made me fit for this Seva.

One can never speak the praise of the Master adequately at the level of the mind and intellect. It is only that we can thank Them profusely. But we will never be able to thank Them enough within the mind and the intellect.

Swami Ji Maharaj, in this Bani, says, "You should hold the Feet of your Master very tightly because that is the first step on this Path of devotion."

The reference to the 'Feet' — when He says 'hold the Feet tightly' — is not a reference to the outward feet of the Master that one would assume. It is the Light of all of the planes for which the Naam has been given.

At the time of initiation, we have been given the Names of the Lords of those planes. It is the Light of all of those planes that we have to have firm in our mind, and we should be forming our repetition on the Names and on the contemplation of the Master.

When we follow the Teachings of the Master and, with His Grace, we leave the nine doors and come to the Tenth Door and we manifest the Radiant Form of the Master – and the Radiant Feet of that Master there – from there, our Path starts.

Before we are able to manifest the Radiant Form within, we have to do the devotion of the Master and we have to follow the Teachings of the Master.

So, following His Teachings, we should sit for our meditation every day for two and a half hours and we should spend time doing our Simran and Bhajan. Also, when we do seva and we get the opportunity to go to the ashram — or, in any way, do seva selflessly for the Master or the sangat — doing seva for the sangat is like doing seva for the Master. We also are able to reduce the burden of karmas on us. That is also a devotion and that is also a seva.

To go within, we need to have a seamless love and affection and devotion for the Master. And, we should continuously be doing our Simran — whether we are farming or whether we are doing some business or any other thing — we should continuously be in touch with Simran and doing our meditation regularly.

That same love and devotion that we develop will, one day, take us to the Radiant Form of the Master within, and your Master has been waiting there from the time He has given you initiation. He is awaiting you to come there.

Outwardly, the Master, and the body of the Master, are governed by the amount of time that has been given to the Master to be in this world. So, there is no permanence of that. The permanence and essence of the Master is the Radiant Form, which is within you. The real Form of the Master is the Radiant Form of the Master within and, outside, He is adorned with this body so that He can awaken you and initiate you and bring you on this Path.

So, it is only from that limited requirement that he has to do this. But the essence of the Master is the Radiant Form of the Master within. And once we are able to manifest that Form then, He is with us – right up to taking us to Sach Khand-Sat Lok.

Guru ki gathi agam apaara,
Guru asthuthi karo sawaara.
Guru raakho hirde maahi,
Tho mite kaal parchaahee.

Kabir Sahib says, "The speed and the Radiance of the Master is limitless, and it is beyond explanation. So, it is only when we go and see the Form of the Master within, that we are able to understand and appreciate it.

They have done Their devotion to Their Masters and They have gone to God Almighty. And that is how They are radiant and that is Their True Self within. Outwardly, this body is only for a limited purpose and this body has to be left behind.

Sant Ji used to say, "Your Master never dies." So, that is the Radiant Form of the Master within Who is always there with you.

Even if the Master initiates a disciple and leaves the body the next moment or the next day, He is always there with that disciple.

We should always have that faith and we should always have that love and affection and devotion for our Master. We should have a seamless love and affection and devotion for our Master.

By doing our Simran, we are able to gather our thoughts within, which are otherwise scattered outside in this world. So, by doing that Simran, we gather them and we come within. And when our love and attention and devotion for the Master become seamless and we are continuously in that devotion and love and affection of the Master, then our spiritual journey within starts and we are able to go within and manifest His Radiant Form.

Bhogo ki aasa tyaago,
Mansaa taz jag se bhaago.
Aasa guru shabd lagaao,
Mansa guru pad mein laao.

So, what Swami Ji Maharaj says is, "Today, we have manifested the world in all our desires and we are drawn outwardly to these desires and this world." He says, "You should hold the Feet of the Master and do your devotion to the Master so that you can go within and manifest that Form of the Master." With His Grace, you will be able to go within and get all your attention focused within. And, automatically, one by one, all the vices that are drawing you outwards in these desires and in this world will be dropped by doing the Simran given by the Master.

We have spent so many lives — and we have sacrificed so many lives — in the realm of Maya by following our desires and all outward pursuits. And because all of these are there, even in the lower life forms, we have spent and wasted so many life forms like that.

It is only with the Grace of God Almighty and the Grace of the Master that we have got this human life now and we have got the company of the Masters. So, we are indeed fortunate for that opportunity and we should make the most of that opportunity and spend as much time as possible in the remembrance and in the devotion of our Masters. With His grace, if we use this opportunity and spend the time in His remembrance, then we will be able to get salvation in this life itself. We will be able to go within and, with His Grace, go back to God Almighty. And there, we go back to our True Home and to our True Father.

Otherwise, our desires here, and our attachment to this world and our wishes to be here, all of these are pulling us back into this cycle of life and death.

Aasa aur mansaa modee,
Man indri guru mein jodi.
Din raath rahe guru dhyaanaa,

Guru bin koi aur na jaana.

He says, "All our desires and wishes have all been manifested in this outward material world. If we are able to draw our attention within, then in this life itself, we will be able to get out of this." For doing that, we should focus our attention and keep it on our Master and, at all times, we should be in His remembrance.

Even if, for a second, we forget our Master, then we should feel that it is like fifty years that we have not remembered Him. So, that way, we should keep our attention always in the remembrance of our Master and He should always be with us in our thought processes.

If we look at the history of our Masters, all of Them have spent Their lifetimes in the remembrance of Their Masters and the love and affection of Their Masters. They have resolute faith in Their Masters and They have seamless love for Their Masters and They are always in the remembrance of Their Masters. Day and night, They are in the remembrance of Their Masters.

So, that way, if we have unbroken or seamless love and affection for our Masters, then our spiritual journey becomes very easy. Because Their Grace — Their Hand of Grace — comes on our head and we are able to go through this journey very easily with Their Grace.

If we look at all the ten Sikh Masters from Guru Nanak Ji, we can see how much love and affection They had, and how much devotion They had, for Their Masters.

Bhai Lehna, while he was going to visit his deity goddess, on the way he just stopped for listening to Guru Nanak Ji. And thereafter, he sat and he didn't leave that place. He listened to two or three Satsangs and decided to continue there and he was, after that, always in the love and affection and devotion of his Master. So, he sacrificed everything for his Master. He didn't bother about today and tomorrow or his future. He sacrificed everything and there he sat for devotion at the feet of his Master.

Even if we look at the life of Guru Amar Das Ji, He got the opportunity of going to his Master only at the age of seventy. But once he went to his Master, there was no coming back. From there, he continued with his Master only. And he used to carry water on his back for the langar because there was saline water near the ashram. So, he had to travel a distance to get sweet water and he used to carry that daily for the langar for twelve years, till he was eighty-two.

That way, all the Sikh Gurus had great love and affection and devotion for Their Masters.

If we consider Guru Arjan Dev, his Master was his biological father also. But he never looked at him as a father; he always considered him as a Master. And he spent his time in that devotion.

Even for a few days, when he was away from his Master — his father — he was so much lost in the pangs of separation that he wrote a letter to his father that ~~is~~ was so much filled with his love

and affection and his devotion to his Master. He wrote this bhajan, "Guru Guru Guru, kar man mor, Guru bina main naahi hor", which means, "O mind, you please say 'Guru Guru', you keep repeating that, because without Guru I am nothing".

That is why we have to have seamless love for our Masters. There should be unbroken love and affection and devotion for our Masters. If we give that break or we allow that crack to come, then we are lost to the world because Maya and Kal will pull us towards the world and the materiality here and we will lose that Grace of the Master for that period.

So, like our fathers and our grandfathers — all of them — when they passed away, they repented because there was nothing that they have carried of this world with them. The same fate awaits us if we do not spend that time in the love and affection of our Master.

Guru swaas giraas na bisro,
Tu pal pal gaa guru jas re.
Guru hai hithkaaree tere,
Guru bin koi mitr na hai re.

By reading this Bani and listening to it, we can see how much love is there for the Master and how much devotion is there for the Master.

* * *

This Bani has been written by Saligram who was the disciple of Swami Ji Maharaj. He was a very learned person and he had done his M.A. in those days and he had a very high post of the Postmaster General in the state of Uttar Pradesh.

So, he was at such a high post, but he used to come to the ashram, and there, he would look after the cleanliness of the ashram. He would do selfless seva in the complete love and affection of his Master. He would carry water to the ashram from the nearby river. And, whenever he would be in the ashram, he would always be doing selfless seva there.

In the same period, Jaimal Singh Ji Maharaj also used to come to Swami Ji Maharaj's ashram – he was also the disciple.

Both of them usually would come on a Sunday because both of them would get a holiday on that day.

So, Jaimal Singh Ji Maharaj was more inclined to do meditation, sitting for meditation and Bhajan. So, when he would get the Darshan of Swami Ji Maharaj, he would then sit down for meditation after that.

Whereas, Saligram, after the Darshan, would go and do the seva in the ashram and he would do very selfless seva.

If you look at seva that way — which you do physically also for the Master or for the ashram — if you do it completely selflessly and in the love and devotion of the Master, it is as good as sitting for meditation. In fact, it is like a cash transaction. You get immediate benefit by doing seva.

Saligram Ji also wrote another Bani called, "Prem Bani", in which he has talked of his Master and he has written about the Path. And if one reads that Bani also, one understands how much devotion and love he had for his Master.

In this Bani, He has written, "When you are eating also, you should be in the remembrance of the Master." So, even for that momentary activity of eating His food, He feels so much of love and devotion for his Master. And He is so much in the remembrance of the Master that He says, "Even during that time, we should constantly be in His remembrance." So, one understands the depth of His devotion in such thoughts.

* * *

The relationship with our Master is permanent. The relationship that we have with our near and dear ones is all because of the relation with our body and the relation of our karmas with each other. So, at the time that we have to leave the body, we will automatically have to leave behind all these relationships with all the other people whom we hold so dearly today.

So, it is only the relationship with the Master that is permanent because He is always with us. And He will also come to us at the time of death and He will take us and give us salvation. And, even after death, He will take us back and He will hold our hand and not leave it till He takes us back to Sach Khand-Sat Lok and to Sat Purush.

Therefore, He says, "If there is one person who does not leave you, who is always with you, who holds your hand, even at the time of death, and who doesn't leave you until he takes you back to God Almighty – if that is one person – that is the Master."

Guru fandh chudaave jam ke,
Guru marm lakhaave sam ke.
Bhoujal se paar uthaare,
Chin chin mein tujhe savaarein.

He says, "The amount of Grace and help that the Master extends to the disciple is immeasurable." We are not able to understand it because we are blind. We do not understand that now. But when we go within and when we see for ourselves, the Master and what he is doing – how, for every second, you can observe that He is helping so many hundreds and thousands of disciples all over, and every second he is spending doing that – then we understand how much Grace He has showered on us and how much He is helping us. If we come to know that, then we will start dancing.

At the time of initiation, the Master takes all the karmas of that disciple, which are going to take him to hell. So, all such major karmas sins that he has done, and all those bad deeds, are assumed by the Master. And then, the Master goes and washes these sins and these bad deeds in the Mansarovar — on that very day of the initiation. And, thereafter, he also assumes a lot of the burden of that disciple. He takes over a lot of those karmas and He helps and handles the disciple, right up to taking him to God Almighty.

He alleviates our problems, our burden of karmas, and He redeems those karmas. He takes the soul back to God Almighty and cleanses it of all of its karmas. Such is the help of the Master. And what more help can we expect?

Jyo niz andaa seve kachchaa,
Thyo guru rakhein teri pachcha.
Guru sam aur nahi ko rakshak,
Kul kutumb sab jaano takshak.

He gives the example of how the Master is helping us at all times. He gives the example of the turtle.

When the turtle lays its eggs, it comes to the beach and it makes a hole and lays all the eggs there and covers them with sand. Then, it doesn't wait there; it goes back into the sea. And there, it carries on whatever it is usually doing – it eats its food, it saves itself from predators, its swims, and it does all of that – but, at all times, every second, it is always having its attention on each of those eggs. And all its attention is always focused at all times on that egg, despite saving itself from predators or eating food or swimming or doing whatever.

So, if even for a second that attention is not there, then that egg gets spoiled. This attention is continuous till the time that those eggs hatch and the young ones come out and go to the sea. The turtle is, at all times, keeping its attention on each of those eggs.

Likewise, the Master focuses on all of us and He has His attention on all of us. When He initiates us, we are all connected with the Sound Current and, through that, He is able to keep His attention on each one of us. And, at all times, He is protecting us and keeping us on the Path.

Swami Ji Maharaj says, "There is no one who is a bigger protector than the Master Who is protecting the soul at all times. And there is no one who was a bigger threat or a bigger danger to the soul than his family and all his near and dear ones because they are keeping his attention focused outwardly in this world." Whereas, the Master is taking that attention inwards to God Almighty.

So, therefore, Swami Ji Maharaj says, "The Master protects us and He takes us within. He is our true protector. And all our family members and all the near and dear ones that we have are all drawing us outwardly in this world and, therefore, they are a great threat."

Now, Saints say, "We have to stay in this world. But, when we are staying in this world, we have to be doing our duty to this world and keeping our love and attention at the Feet of the Master." So, at all times, we should keep our mind and focus and attention to the Master and do the rest of our duties, as duties, to all the near and dear ones and all the family members that we have around us.

If we look to the past, we see all the great Masters have all lived in Their families but They have, at all times, done that and looked at that as a duty and focused Their attention and Their mind at the Feet of the Master.

By doing so, we also will then be able to have a happy life here at the physical level with our near and dear and family members, and we will also be able to achieve our true objective of going back to God Almighty while we are doing this.

Ta te guru ko kabhi na chhorro,
Kanak kaamini se man morro
Guru ki bhakti sada such daa'i,
Guru bin man buddhi bhi dukh-daa'i.

Swami Ji Maharaj says, "Your Master is your true protector and, therefore, you should have your devotion to Him. Your love and affection and your attention should be with the Master. You should try to pull your mind away from the lust of materiality and the lust of the passion outside and keep that attention focused within at the Feet of the Master."

Day and night, our attention should be at the Feet of our Master. And we should understand that, other than that, we have no help and we have no one else who is protecting us, so we should have full faith and full devotion at the Feet of the Master, day and night. But, to do this, we really need in our heart that true love and affection and devotion for the Master. Just outwardly, if we try to do it — we just outwardly try to show affection for the Master — then we will not be able to achieve it.

Guru vishvaas chitt mein dhaaro,
Guru parshaad jagat se taro.
Maan moh mad guru sab haren,
Kaam krodh bhi tujh se daren.

Swami Maharaj says, "Have firm faith in the Master and the Parshad given by the Master – continuously use that Parshad. The Parshad He is referring to is not the food and other things that are given at a physical level by the Master. It is the initiation – the Naam that has been given to the disciple. That is the true Parshad that the Master gives the disciple. So, He says, "Use that Parshad. And with the help of that Parshad and the Grace of the Master, you will be able to go within."

Instead of keeping your anxiety about the future in this world, keep that for the world that you have to actually go in – to the True Home. And, that way, you will be able to go in faster.

Lobh lahar sab dein nikaari,
Maaya mamta baazi haari.
Tujh se jeet sake nahi koi,
Guru ka bal jo man mein hoi.

If you stay in the remembrance of the Master at all times, and you manifest Him in your day-to-day activities, then you will be able to get yourself rid of all of the vices that have been given to you by Maya – which are lust, anger, greed, attachment, and ego. And, one by one, all of these will leave you when you are in the forever remembrance of the Master.

When you love your Master and you follow the Teachings of your Master and you do your Bhajan Simran, then you get the Grace of the Master. And, with that Grace, you are able to go within and progress on your spiritual Path.

And then, even the forces of Kal, or any negative power, will not be able to disturb your soul.

Guru se pave naam rasaayan,
Ghat se bhaage trishna daayan.
Guru charna amrit guru parshaadi,
Preet sahit mite upaadhi.

Once we go within with the Grace of the Master and following His Teachings then, when we go within and we manifest His Form, this 'witch' of desires, this burning fire of desires, we are able to quench that completely; and we are not, thereafter, troubled by that fire of desires.

So, He says, "Once you have followed the Teachings of the Master and, with continuous remembrance of the Master, are able to go within, then you manifest that Radiant Form of the Master within and, with His grace, you manifest the Sound Current within." Now, that is what Swami Ji Maharaj means by the 'Feet of the Master' – that is where we get the Darshan of the Feet of the Master.

Tulsi Sahib has also said, "Where you are able to manifest this Radiant Form of the Master, then your entire consciousness is illuminated. From inside, you can see Light; and this darkness, which we have today, is forever quelled with that Radiant Form of the Master.

Guru pai tan man dono vaaro,
Hirde mein guru roop nihaaro.
Guru hain daata guru hain daani,
Guru aaraadho chhin chhin praani.

Swami Ji Maharaj says, "You should sacrifice your mind and body at the Feet of the Master because, with your sacrifice, you will be able to please your Master. There is no bigger and greater donor than your Master. There is no one who graces more than your Master – not only in this world but in all the sixteen planes. There is no one who is more generous than your Master." So, please Him by the sacrifice of your mind and your body.

The Masters, Who have initiated each of Their disciples, are all awaiting them within – your Master awaits you within. Your fate is in the hands of your Master. All your deeds are in the hands of the Master and He is awaiting you to come within. So, you should do your meditation and go within and try to please Him.

So, pray at the Feet of your Master and please Him with following His Teachings. And, by doing that, you will be definitely getting the hand of His Grace on your head.

Sat purush satnaam guru hain,
Alakh roop aur agam guru hain.
Radhasoami guru ka naam,
Nij pad paaye karo bisraam.

Swami Ji Maharaj says, "Love your Master because He is there in all the sixteen planes. He is the Sat Purush. He is there; he is in Anaami. He is in Agam. And, when you go there, Saints have kept His Name as Radhaswami." So, He will enable you to go back to your True Home and your True Family. And that is your permanent family.

Everything that you have — all your family that you have today — is all associated with your body. And all this you will leave back when you go into your next life. You will have a different family. And continuing that way, when you go to the next life, you will have another family. So, these families are not permanent. They are only associated with your karmas and this body. And your True Family awaits you in Anaami where, with the Grace of your Master, you will be able to go.

Radhasoami guru ka naam,
Nij pad paaye karo bisraam.
Guru sab vidhi hain antarjaami,
Gaavo dhyaavo radhasoami.

Swami Ji Maharaj has very beautifully praised the greatness of the Master. He says, "The Master is your True Protector. He is there in all the planes. He is Sat Purush. He is Anaami. You call him Radhaswami, and with His Grace, you will be able to go within and you will be able to go to your True Home.

So, you should have very resolute faith in your Master and you should have a lot of love and affection and devotion towards your Master – because your Master is your True Protector and He is your True Father.

Radhasoami guru ka naam,
Nij pad paaye karo bisraam.
Guru sab vidhi hain antarjaami,
Gaavo dhyaavo radhasoami.

Radhaswami.

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Closing Talk
15 Aug 2017 – Morning

When We Listen To Satsang, It Will Help Us To Not Get Swayed By Worldly Anxiety

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TODAY IS THE LAST DAY of this program with all the foreigners. This program has been here for the last fifteen days and all of you have taken out your precious time and come here and you have left your dear family members behind. And you have come here to do your devotion. So, I pray to Baba Ji that, when you go back also, His Hand of Grace will be there on all of you so that all of your devotion and love and faith in the Master increases.

When you go back, you should try and attend the weekly or periodical Satsangs that you may have in your nearby places. And you should also listen to the Satsang on the DVD regularly. Because you should listen to your Satsang daily and it will help you, as we are all in anxiety about our day-to-day activities and all of that affects us. So, when we listen to Satsang, it will help us to not get swayed by that anxiety.

And you should make a timetable. And, in that timetable, you should regularly do your meditation. And I pray that you will be in touch with Baba Ji and Sant Ji and the Masters while you do your meditation and Satsang on a regular basis. I pray to Sant Ji and Baba Ji for that.

I once again pray at the feet of Sant Ji that your love and affection for your Master increases, your devotion increases.

I thank all of you.

GLOSSARY

Aarti

Hindu religious ritual, part of puja, in which light from wicks soaked in ghee (purified butter) or camphor is offered to one or more deities by circulating an 'Aarti plate' or 'Aarti lamp' around a person or deity; also, esoterically refers either to an intense pull towards the inner Light, or to the manifestation of the inner Radiant Form of the Guru

Agam Lok

One of three purely spiritual realms above Sach Khand; lit. “Inaccessible, Unapproachable”; second highest spiritual region, just below the highest of Anaami, or Radhasoami Dham

Aghori Mat

Indian tantric sect of ascetic sadhus devoted to Lord Shiva who smear their bodies with ash and craft kapalas, skull caps, cut from the top of a human skulls

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of Sant Mat

Ahalya

Wife of Gautama Rishi, created by Brahma with impeccable beauty; varied stories from the Puranas and the Ramayana exist regarding her seduction by Indra and their subsequent punishments invoked by Gautama Rishi; she is later redeemed by Rama and restored to Gautama Rishi.

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as “Sant Ji”; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His Ashrams in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji’s Guru, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second Guru; the term “SomAjaib”, which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of Sant Mat is a combination of the names “Som” and “Ajaib” and provides the name for His ashram in Guddella India, “Som Ajaib Ashram”.

Ajapa

Repetition without conscious effort, like the breath, or the Simran, when it becomes perfected

Akshar

Sanskrit term describing regions starting above the seven planes below the eyes and extending up to and including the Causal Plane, Brahm

Alakh Lok

One of three purely spiritual realms above Sach Khand; lit. "Indescribable, Invisible, Unperceivable"; sixth spiritual region, located below the seventh, Agam Lok, and the eighth, Anaami Dham

Alal pakshee

Mythological sky bird that lives in the sky only, laying its eggs in midair, which hatch before hitting the ground; also, Anul bird

Amar Das Ji

Param Sant Satguru; (1479-1574); successor to Guru Angad Dev Ji; third Guru in the lineage of Sikh Masters; Guru of Ram Das Ji

Amin

Wife of Dhani Dharam Das

Amritsar

City in India in the northern state of Punjab; location of Sikh's Golden Temple; also, a term used for Mansarovar, the Pool of Nectar in the inner region of Par Brahm where all karmas are washed away

Anaami

Highest of three purely spiritual realms above Sach Khand; lit. "Nameless"; also called Radha Soami Dham; home of Anaami Purush

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, Anahad Nad

And, Anda

Astral Realm; lit. "Egg", second subdivision of Brahmand; lies between the Physical Plane (Pind) and the Causal Plane (Brahm); contains the regions of all gods and goddesses

Andaj

Egg-born creatures; birds and reptiles

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh Gurus; successor to Guru Nanak Ji; Guru of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Anurag Sagar

Lit. "Ocean of Love"; story of God's Creation in book form written by Param Sant Satguru Kabir Sahib

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh Gurus; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; Guru and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Asana

A yogic posture

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true ashram will only be created around a realized practitioner

Ashtanga Yoga

Eightfold Yoga path or system; described in the Yoga Sutras of Patanjali and popularized by Swami Vivekananda; starts with Yamas and Niyamas and ends with Samadhi; also known as Raja Yoga

Atman

Soul, spirit

Attar

Arabic term, a fragrant essential oil

Avatar

Incarnation of a lesser deity, who manifests to restore some karmic or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of avatar to help eliminate the negative forces of Their time

Ayodhya

Ancient City in India in the state of Uttar Pradesh at the river Sarayu; birthplace of Lord Rama; once capital of the ancient Kosala Kingdom; historical home of Paltu Sahib

Ayurveda

Lit. “Life-knowledge”; A holistic system of health care developed during the first millennium BCE in India; uses three elemental correlations called doshas (Vata, Pitta, and Kapha) for diagnosis and treatment of illnesses and afflictions; herbs, vegetarian diet, massage, yoga, and meditation are some of the modalities used in treatment

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Bairagan

Two pieces of wood joined into a T-shape to rest one's elbows on; used when practicing Bhajan (i.e listening to the Sound Current)

Bala

Disciple and traveling companion of Guru Nanak

Banaras

City in India on the banks of Ganges River in the state of Uttar Pradesh; also known as Kashi or Varanasi; cultural center of northern India for thousands of years; historical home of Kabir Sahib

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji’s Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for Shabd

Bania

Term for a caste used primarily in the state of Bengal to denote bankers, merchants, and traders

Banslochan

Medicinal lotion produced from bamboo shoots; described as a phenomenon produced by rain from the swati nakshatra

Basti

A yogic method of cleansing the colon by drawing warm water through the anus with the help of a little pipe, applying Nauli and Uddiyana Bandha, and then expelling it

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Bhagavad Gita

"Song of the Lord"; Sanskrit scripture that is part of the Hindu epic Mahabharata, which presents a synthesis of the concept of Dharma, theistic bhakti, and the yogic ideals of moksha through Jnana-, Bhakti-, Karma-, Raja-Yoga and Samkhya philosophy

Bhai Lehna

Original name of Guru Angad Dev Ji who became the second in the Sikh Guru lineage

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhakti

Devotion

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's Satsang and the meals served thereafter to devotees

Bhanwar Gupha

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above Maha Sunn, the fourth spiritual region; region providing access to the fifth spiritual region, Sach Khand

Bibi Lajo

Saintly disciple and personal cook of Sawan Singh Ji Maharaj

Bir Singh

Devotee of Kabir Sahib, Raja of Varanasi

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between And and Par Brahm; Lit. "Egg of Brahm" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with Vishnu and Mahesh (Shiva); functions as the 'Creator' in the lower three worlds; ruler of the second chakra, the regenerative plexus

Brahman

Universal Mind; Kal Purush

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 bhajans, some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (varna) in Hinduism; specializing as priests, teachers (acharya) and protectors of sacred learning across generations

Chakor

National bird of Pakistan known as the "Moonbird"; a bird in love with the moon that loves to gaze at it incessantly

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (Pind Desh), to be differentiated from Kanwals (Brahmand) and Padmas (Sat Desh)

Chandool

From the swati nakshatra story, a very small bird that makes a hole in the head of an elephant that produces the gajmukta stone when a raindrop of the swati nakshatra fills that hole

Chaukri

Time equivalent of four yugas: Sat Yuga (1,728,000 years), Treta Yuga (1,296,000 years), Dwapar Yuga (864,000 years), Kali Yuga (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, Chaturyuga

Chaurasi

Lit. "Eighty-four"; the Wheel of 8.4 million life forms; the Wheel of Transmigration, or cycle of births and deaths

Chitragupta

One of the gods; born of the body of Lord Brahma, he is assigned to record all karmic actions in the Akashic Records

Chittor

City in India (Chittorgarh) in the state of Rajasthan; Mira Bai was known as the "Queen of Chittor"

Chudamani

The second son of Dharam Das Ji Who continued the panth of Dharam Das Ji as the first of the forty-two Masters to follow in that chain

Crore

Numerically 10,000,000 (ten million)

Dacoit

Bandit, robber; “dacoity” is the anglicized version of the Hindustani word “dakaitī”, meaning “armed robber”

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the “auspicious sight” of a holy person

Das Vidhi Nad

Lit. “Ten sounds” or nads, referring to from ten to twenty different inner sounds resonating from chakras below the Eye Center that can be heard within; [The Das Vidhi Nad sounds do not have the power to pull the soul up, but with the manifestation of the Radiant Form of the Master within, the soul is connected to the Anahad Shabd, which is the first manifestation of the Sound Current that has the power to pull the soul up from the physical body into the astral realm.]

Dasharath

King of Ayodhya; father of Lord Rama and his brothers: Bharata, Lakshmana and Shatrughna

Davangiri Ashram

Ashram of Baba Somanath Ji in Davangiri in the state of Karnataka

Daya

Mercy, compassion, grace, opposing force to the law of karma

Dayal

Lit. “Merciful”; another name for Absolute God, Sat Purush

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dhani Dharam Das

Saint; Soul that was pursued through four yugas by Kabir Sahib to ensure his salvation, as told in the Anurag Sagar; prophesized to be followed by forty-two incarnations of subsequent Masters

Dharam Raj

Lord of Judgment, Lord of Death; also known as Yamraj; holder of the accounts of the uninitiated soul's deeds

Dhunatmak Naam

Shabd; that Name which cannot be spoken or written; Word of God

Dhyan

Meditation, as a state of penetrating and focused attention; with Simran and Bhajan, the means to dispel the illusion of Maya and Kal

Doti

Method of cleansing the intestines by swallowing and extracting 2" strips of cloth soaked in honey

Draupadi

Daughter of Drupada, king of Panchala; born from a sacrificial fire as a result of the performance of the putrakameshti yajna by her father; became the wife of all five Pandava brothers at the direction of her mother-in-law, Kunti; she is one of the central figures in the literary epic, Mahabharata, where the story of the conflict between the Pandavas and the Kauravas is told

Durga

Goddess; most popular form of goddess Devi; in her form as Durga she is not associated with any god and can display benevolent as well as wrathful aspects; within tantric traditions, she is called Shakti; mostly depicted as the slayer of the buffalo demon Mahisasura

Dwapar Yuga

“Bronze Age”, with decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of Haqq

Gajmukta

From the swati nakshatra stories, when a bird makes a small hole in the top of an elephant’s head and it receives raindrops during the swati nakshatra period, this precious stone is formed

Gandharvas

Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the Apsaras; guardians of the Soma; some are part animal, part human, usually bird or horse

Ganesha

Hindu deity; son of Parvati and Shiva; ruler of the sphere of creation at the Muladhara or root chakra at the rectum; identified with the mantra “Om”; revered as the god of wisdom and the

remover of obstacles; source of the siddhi mystical powers; distinguished by an elephant head with one broken tusk and protruding belly; also known as Ganapati ("Lord of Hosts")

Gangajal

Term for blessed water of the Ganges River

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Gangodak

Lit. "Part of the Ganges"; water united with the Ganges, and thus, considered spiritually purified by Hindus

Ganja

Hemp or marijuana; top leaves and flowers of unfertilized female plants are typically smoked as an intoxicant

Gautama Buddha

Avatar; (est 558 – 491 BCE); ninth incarnation or avatar of Lord Vishnu, according to Vaishnava Hinduism; founder of Buddhism as a religion; established a monastic order in eastern India; adopted the Noble Eightfold Path, or Middle Way, to enlightenment as a means of liberation

Ghadi

Astronomic time reference (an extremely short time) of three hours

Ghat Ramayana

Lit. "Ramayana of the body"; originally written in 1618 by Tulsi Das Ji in the Awadhi language for the common people who were unversed in Sanskrit to introduce them to the secrets of Sant Mat, it received stiff opposition from the religious orthodoxy, so Tulsi Das wrote the Ramcharitmanas (lit. "Lake of the deeds of Rama"), the story of Lord Dasharath and Lord Rama, in its stead; later, in the incarnation of Tulsi Sahib, the Ghat Ramayana was reintroduced

Ghee

Clarified butter

Granth

A book, tract, or volume of religious scripture

Guru

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Granth Sahib, Adi Granth Sahib

Originally called the Adi Granth Sahib; Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed Guru Granth Sahib by the Sikh orthodox after the tenth Guru, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Guru Mat

Spiritual path of devotion to one's guru; path of gurubhakti

Gurubhakti

Devotion to the Guru

Gurumukh

Lit. "Mouthpiece of the Guru"; devotee who has submitted his being to the Guru, enabling himself to give full expression to the Guru's teachings

Hanuman

Avatar of Shiva; devotee of Rama; one of the chieftains of Sugriva, lord of the monkey-like Vanara race; rescued Rama's wife Sita from the demon king Ravana; widely revered in India as the consummate disciple

Haridwar

City on the banks of the Ganges River; regarded as a holy site in Hinduism; "Vishnu's Gate"; hosts the Kumbh Mela festival every 12 years

Harijan

Lit. "Child of Hari"; lowest caste in Hindu caste system, coined by Mahatma Gandhi; Kabir Sahib used the term for a 'devotee of God Almighty'

Hiranj

Lit. "Gold, or something made of gold"

Hriday

Gurumukh disciple of Tulsi Sahib

Jaggery

Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (Santsipahi); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as Guru in 1877; one of Swami Ji Maharaj's successors; Guru of Sawan Singh Ji Maharaj

Japa

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of mantras, orally or silently

Jhanjari Dweep

Island Region; lower part of Sahasdal Kamal; region Maya descended to create the five elements necessary for the creation of the three lower worlds

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for Maya; also denoting Prakriti

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of Anurag Sagar (Ocean of Love); first Saint to manifest in all four yugas

Kailash

The heaven of Shiva and Kuber; one of the three eminences in Trikuti with Mer and Sumer

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of Sat Purush; ruler and creator of the lower three worlds: Pind, And, and Brahmand

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; Kali Yuga lasts 432,000 years with a human lifespan of only 100 years

Kalpa

One thousand Mahayugas, or one day of Brahma

Kamdhenu

Described in Hindu mythology as the 'mother of all cows' with the ability to grant all wishes and desires; also known as Surabi

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Kasturi

From the swati nakshatra story, musk produced in a small sac in the abdomen below the navel of a male musk deer when it ingests a raindrop during the swati nakshatra

Kauda Rakshasa

Rakshasa; also called Kauda Bheel; sometimes depicted as Rakshasa (demonic beings said to have been born from the breath of Brahma); most probably the head of the Bheel race, who were described as a race of 'man-eaters'; captured Guru Nanak Ji's companion Mardana, who was later released by Guru Nanak; Kauda Rakshasa recanted his ways and became a devoted disciple of Guru Nanak

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also "Qadi", meaning to "judge" or to "decide"

Kehar Singh

Fellow office worker with Sawan Singh Ji Maharaj who came to understand the meaning of 'two gods', the god of the world and the God of the Saints

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

King Janak

Philosopher King and Sadhu Mahatma; (est 7th century BC); devotee of Ashtavakra; father of Sita; renowned for his patronage of Vedic culture and provided an intellectual court for brahmin sages such as Yajnavalkya; having reached Sahasdal Kamal, after his passing, he used his vivek simran to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; guru of Sukhdev Muni

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; Guru of Ajaib Singh Ji Maharaj

Krishna

Avatar; eighth avatar of Vishnu, Hindu god who gave the oral teaching of the Bhagavad Gita; central character in the Mahabharata who came to usher in the Kali Yuga

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kshar

Term describing the seven inner planes below the eyes; see also Akshar and Ni-Akshar

Kumbhi Narak

Hell; one of twenty-eight hells enumerated in the Bhagavad Purana; reserved for persons who engaged in adultery; Pot Hell emptied by Guru Nanak to redeem an initiated soul mistakenly confined there

Kurma

First Son of sixteen Sons created at the beginning of Creation by Anaami Purush; provided the material for creation of the lower worlds by Kal; also known as Kurm

Lakh

Numerically 100,000 (one hundred thousand)

Lakshman

Son of Raja Dasharath and half-brother of Rama

Lakshmi

Hindu goddess of fortune and wealth; wife of Vishnu; also called Padma, Kamla, Shri

Langar

Communal kitchen at an ashram or Sikh temple, where food is served to all for free

Lanka

Name of Sri Lanka from the prior Dwapar Yuga; fortress city of the demon Ravana; esoterically a reference to Trikuti

Maha Pralay

"Great Dissolution"; dissolution of Creation that occurs up to the region of Bhanwar Gupha

Maha Sunn

Lit. "Great Void"; plane below Bhanwar Gupha and above Sunn; home of Maha Kal; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a Sant Satguru

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of Dwapar to the Kali Yuga, to veil its true importance; also contains some other principal works, like the Bhagavad Gita, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Mahajan

Lit. “Great person”; a distinguished person

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. “Great souls”

Malayagiri Mountain

Mountain generally thought to be near the Himalayas, supposedly known for high-quality sandalwood trees; [In Bharatiya literature, a description of Malayagiri is given by many poets, known for its sandalwood trees. However, an earlier source mentions Srigandhan sandalwood as the finest quality was found in the Malaya mountains in the south, hence the name Malayagiri; the Malaya mountain range is an ancient Indian name for the southernmost part of the Western Ghats. Malaya was later on probably mixed up with the word Himalaya.]

Man Mat

A life path of mind devoted to pursuing worldly attainments — wealth, social status, etc

Mansarovar

Pool of nectar in Par Brahm region beyond the three lower worlds, wherein the soul is cleansed of karmas upon immersion

Mansik puja

Ritual worship performed in the mind only

Mansur Al-Hallaj

Sufi Saint; (870-923); a merchant from Persia; disciple of Sahl al Tustari and other Sufi Masters; traveled wide and far and is said to even have gone to China on his missions; finally executed for stating, “I am Truth (God)” as an acknowledgment of the annihilation of ego; [The poet Bhai Nand Lal Goya wrote in one of his Ghasel’s that Mansur has ‘opened’ the path of love. His death sentence was even undersigned by Sufi Master Junaid and when asked why He did that, knowing who he was, Junaid said, “Mansur wishes to glorify his love for God in this way”. Other Masters said he was punished by God for having disclosed the inner secrets.]

Mantra

Lit. “Instrument of thought”; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of specific god or deity, or to transport someone to a specific transcendental location

Mardana Ji

Sikh; (1459–1534); traveling companion and first disciple of Guru Nanak Sahib who used to play the rebab, a stringed instrument; born in the same village as Guru Nanak and ten years His elder

Marjiva

Pearl diver; lit. “mar, meaning to die”, and “jiva, meaning to be alive”; [The pearl diver doesn't care for his life and dives into the ocean, and when he comes back after facing many dangers, he becomes alive.]

Masjid

Mosque, a place of worship for followers of Islam

Maya

Lit. “Illusion”, Co-creator of the three lower worlds with Kal (Physical, Astral, Causal); also known as Shakti or Durga

Mecca-Medina

Two Muslim pilgrimage sites located in Saudi Arabia

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Moh

Attachment, infatuation with the mundane; one of the five dacoits or thieves of meditation described by Sant Mat Masters, including lust, anger, greed, and ego

Mohammed Sahib

Prophet; (570-632); founder of Islam religion; [Upon his death a schism developed when a faction of followers claimed Ali ibn Abi Talib to be the rightful successor, became the Shia sect; and another faction led by Abu Bakr who was nominated as successor by Umar ibn al-Khattab, became the Sunni sect.]

Mohra

From the swati nakshatra stories, a poison produced in the throat of a toad after it ingests raindrops during the swati nakshatra period

Muni

An ascetic; prestigious title among sages

Naam

Sound Current, synonymous with Shabd, Dhun, Logos, etc, lit. “Name”; also the mantra or words given to initiates during Initiation or Naam Daan

Naam Daan

Initiation into Surat Shabd Yoga by a Living Master, connecting the soul with the Inner Sound Current, the power of Naam, or Shabd

Nabhadas

Sant; (? - ?); Guru of Sant Surdas Ji

Namdev

Hindu Saint; (1270-1350); born in Maharashtra; a calico printer by profession; disciple of Vishoba Kechar, whom he accepted on the advice of the potter Saint Gora Khumbar and Jnanadev; his poetry was written with musical accompaniment as bhajans and sixty-one are included in the Adi Granth Sahib; spent the last seventeen years of His life in Ghuman, which was actually founded by Him

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; Guru of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Nandi

The mount (vahana) or vehicle of Lord Shiva in the form of a white bull who serves as a gatekeeper for Kailash, the heavenly abode of Shiva

Narad Muni

Vedic Sage who plays many roles within the stories of the mystic past; initiated the dacoit Ratnakar, who was later to be known as Valmiki

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Neti

Method of cleansing the nasal passages by passing fine thread soaked in wax through the nose and out the mouth; also, passing of saline water through the nasal passage

Ni-akshar Dham

Term for realms beyond Brahmand, beyond the realms of Kal, starting with Par Brahm; see Kshar and Akshar

Niranjan

Kal Niranjan; a son of Sat Purush; creator (with Maya, Brahma, Vishnu, and Shiva) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nirat

Lit. “Absorption in”; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also Surat (soul's faculty of hearing)

Nish-kam

Without desire, disinterested

Paathi

Reader or chanter of the sacred verses knowledgeable about the different ragas or singing modes

Pahad Ashram

Mountain ashram of Baba Somanath Ji where Ram Singh was managing the ashram for four years; closely situated to Baba Ji’s present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the yogi Mahadevappa

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a sadhu named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the Darshan of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his Guru and spent the later part of his life in Ayodhya.]

Panchayat

A council of village elders who rule on local affairs

Pandavas

Sons of Pandu who were cheated and deprived of their rightful kingdom inheritance leading to the great war between the Pandavas and the Kauravas illustrated in the epic Mahabharata

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all karmas and impressions by bathing in the Mansarovar, the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Parshad

Lit. “Blessed gift”, usually food or drink blessed by a Saint; also, Prashad

Patshahis

Lit. “Emperors”; the Sikh gurus are called the ten Patshahis; in Punjabi it means “supreme person”; in Hindi, the term is “badshah”

Peon

Menial laborer; clerical or physical worker with minimal training or skills

Pind

The physical plane; Pind, And, and Brahmand form the three worlds of Kal's creation

Pipa

Raja Pipa; king of a small Rajput kingdom; after his abdication, he became a wandering mendicant and finally became a disciple of Ravidas

Pipal

Holy fig tree worshipped by Hindus as the most sacred of trees; or long pepper plant

Pitta

A small, swift, yellow-headed bird within the sunbird species

Prahar

Sanskrit term for a unit of time or subdivision of the day, approximately three hours long; [The day is divided into eight parts: four praharas for the day, and four for the night. The first prahara of the day begins at sunrise. The traditional system of praharas overlaps but does not coincide with the more precise traditional system of muhurtas, which is based on precise astronomical calculations.]

Pralabdh karma

Karmas, which constitute one’s preset destiny; stored and acted out from the eight-petaled lotus at one’s forehead; the fate karmas of wealth and poverty, health and sickness, happiness and unhappiness

Pranas

Lit. “Life”; the vital force of the body that regulates other body processes; not to be confused with the soul; subject to decay and destruction; the oldest and the greatest of all the functional elements of the body, without which the soul or jiva would leave the body instantaneously; also, Pran

Pranayama

Practice of controlling the breath; if used as a vehicle for yogic practices it is limited in scope to rising up to Akash region, from where prana, or the 'vital air', originates

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pul

Bridge; also, pool

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the Vedic scriptures, dharma, Hindu philosophy, or secular subjects, such as music

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the Hindi Panch; Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Purana

Lit. "Ancient, old"; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Pushkar Tirth

City in India; historical home of Brahmanand in the Rajasthan area

Pushpama

Disciple and paathi of Somanath Baba Ji Maharaj, sevadar at Kengeri Ashram

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rahim

One of the names for Allah in Islam

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., ashrams of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rakshasa

Demonic being in Hindu mythology, also called "man-eater"; not all were evil; also known as "shape-changers"

Ram Das Ji

Param Sant Satguru; (1534-1581); fourth in the lineage of Sikh Saints; successor to Guru Amar Das Ji; Guru of Arjan Dev Ji

Ram Singh Ji

Saint; known as "Babaji" currently in residence at Guddella Ashram in Andhra Pradesh; Gurumukh disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama

Hindi god; avatar of Vishnu in the Treta Yuga, brother of Lakshman, husband of Sita

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the Sat Yuga to the Treta Yuga to veil its true inner meaning

Ratna Sagar

Book of devotional songs written by Tulsi Sahib

Ratnakar

Dacoit who later became Valmiki, a Saint; disciple of Narad Muni

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the Rakshasa race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by Brahma, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; Guru of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Riddhi

Generally interpreted as powers of riches and gifts, or boons of prosperity; also the name of Kubera's wife (granting well-being) and one of the consorts of Ganesha [Wikipedia has Buddhi, Siddhi and Riddhi as consorts of Ganesha, given as gifts from Brahma, identified as "wisdom-Buddhi, spiritual powers-Siddhi and prosperity-Riddhi"] [There appears to be a lot of overlapping of qualities of Riddhis, Nidhis, and Siddhis in supporting literature, so it is difficult to isolate specific qualities of Riddhis separately, other than to say they relate generally and primarily as boons of prosperity]

Rishi

Seers or sages who, after intense meditation (tapas), often for many thousands of years, realized truths and eternal knowledge; composers of mantras (mantrakars) and factual writers of history

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 paise; originally, a generic descriptor of silver coins of a specific weight

Saari

Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

Sach Khand

Lit. “True and Imperishable Region”; the spiritual region above Bhanwar Gupha and below Alakh Lok, home of the Saints; also Sat Lok

Sadhu

Religious ascetic who is solely dedicated to achieving mokṣa (liberation); derived from the Sanskrit root sadh, meaning “to reach one's goal”, “make straight”, or “gain power over”; in Sant Mat, denotes a devotee who has reached the top of the Third Plane of existence, Par Brahm

Sahaj

Lit. “Easy, unforced, natural, real”; esoterically, the transition from a state of “becoming” to a state of “"being”; at 'One' with the Supreme Lord; Sahaj Samadhi is the state of identification with the Ultimate Reality, beginning in Par Brahm and completed in Sach Khand; also Sehj

Sahasdal Kamal

Lit. “Thousand-Petaled Lotus”; upper region within the Astral plane; below Trikuti

Sajjan

Good or virtuous people

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of Sar Bachan and other writings published under his Guru’s name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji’s successors in Agra

Samadhi

Lit. “Unified Mind”; a term of Hindu and Buddhist origins; a state of consciousness where one ‘s mind is unified into single-pointed attention with the object of one’s meditation

Sanchit karma

Storehouse of soul's unredeemed karma, stored in fortress-like structures within the Causal Plane

Sangat

Congregation of followers of a Guru; on whole, those who have received Naam initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from sangh, meaning “company”

Sannyasi

Individual in sannyasa

Sant Ji

Informal name of Ajaib Singh Ji

Sant Mat

Lit. “Path or Doctrine of the Saints”; also known as Surat Shabd Yoga

Sar Shabd

Lit. “Essential Sound”; manifestation of the Sound Current heard in Par Brahm

Sarayu Brahmin

Title attributed to Sant Surdas; a brahmin who lives on the banks of the Sarayu River

Sat Lok

Lit. “True Region”; Sach Khand, the fifth plane; home of the Saints; below Alakh Lok, Agam Lok, and Anaami Dham

Sat Naam

Lit. “True Name”, Appellation of the Lord of the fifth plane of Sach Khand-Sat Lok

Sat Purush

Lit. “True Being”; presides over Sach Khand-Sat Lok; also called Akal Purush

Sat Yuga

“Golden Age”, cyclical Age of Truth and true religion, where all are truthful; the first of four yugas that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru

Lit. “True Guru”, Saint Who, having access to the Sach Khand, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, Sach Khand

Satsang

Lit. “In Association with Truth”; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His Darshan; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending Satsang, inner or outer; an initiate of Surat Shabd Yoga

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; Guru of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva

Selfless service, charitable actions by and from mind, body, and wealth

Sevadar

Person, who performs various acts of selfless service as devotion to the Guru; including physical, financial, and spiritual, in the form of Bhajan and Simran

Shabd

Sound Current, synonymous with Naam, Dhun, Logos, etc; lit. "Word"

Sharir

Physical body; also, shareer, sarir

Shastra

Book or treatise on a technical or specialized knowledge in a defined area of practice; in early Vedic literature, referred to any precept, rule, teaching, ritual instruction or direction

Sheikh Taqi

Disciple of Tulsi Sahib, Muslim divine, who is addressed by Tulsi Sahib in one of His Banis

Shiv Netra

Lit. "Eye of Shiva"; the Third Eye; Eye of Knowledge; Tisra Til; Seat of the soul; located between and behind the two physical eyes

Shiva

Hindu god; one of the Hindu Trinity with Brahma and Vishnu; the "Destroyer"; also called Mahesh

Shivling

An abstract or an iconic representation of the Hindu deity, Shiva

Siddhis

Miraculous powers obtained by means of yogic practices and granted by avatars to keep mankind subjugated to their own karmas; eighteen in number, of which the so-called "Eight perfections" are most famous [Their use is forbidden by Saints and they are kept hidden from satsangis] Definitions of these eight siddhis vary slightly from different sources but, generally, they are: 1. Aṇimā: ability to become extremely small or invisible to external eyes;

2. Mahima: ability to increase one's body to any size; Garima: ability to increase one's weight as one wishes and become immovable; 4. Laghima: ability to make ones's body almost weightless and the ablility to enter the body of any creature; 5. Prāpti: ability to obtain and create anything by merely wishing it; 6. Prākāmya: ability to fulfill the wishes of others; 7. Iṣiṭva: ability to attain all glories and lordship over creation; 8. Vaśitva: ability to subjugate others and bring them under ones's control [There are an additional ten secondary siddhis bringing the total to eighteen] Generally, they are: 1. Aanūrmimattvam: being undisturbed by hunger, thirst, and other bodily appetites; 2. Dūraśravaṇa: hearing things far away; 3. Dūradarśanam: seeing things far away; 4. Manojavah: moving the body wherever thought goes through teleportation or astral projection; 5. Kāmarūpam: assuming any form desired; 6. Parakāya praveśanam: entering the bodies of others; 7. Svachanda mṛtyuh: dying when one desires; 8. Devānām saha krīḍā anudarśanam: witnessing and participating in the pastimes of the gods; 9 Yathā saṅkalpa saṁsiddhiḥ: perfect accomplishment of one's determination; 10. Ajñāpratihatā gatiḥ: orders or commands being unimpeded

Sikandar Lodi

Sultan of Delhi; (? - 1517); considered a great administrator who also expanded the Lodi territory; founded the city of Agra; also known for religious persecution with demonstrated intolerance toward Hindus; installed Persian as official language of accountancy in India; later, became a disciple of Kabir Sahib

Simran

Repetition of names or thoughts; in Sant Mat, the simran of worldly thoughts is controlled through the Simran of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sita

Avatar of Lakshmi; consort of Rama; adopted daughter of King Janak who found her while plowing for a yajna; kidnapped by Ravana

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great Sant Mat Masters — Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj — Who formed and shaped His life on the Path of Surat Shabd Yoga and to Whom He gives all credit for the success of His mission and ongoing Seva; see also; glossary entries Somanath Baba Ji and Ajaib Singh Ji Maharaj

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a brahmcharya (celibate) and at a young age he took a vow of sannyasa

and became a Nath Panth yogi; he performed rigorous austerities and mastered Kundalini Yoga practices through pranayamas, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into Surat Shabd Yoga; with the Grace of his Master, he became a perfect Gurumukh disciple and was entrusted with spreading the Teachings of Sant Mat in the south of India; in 1974, as a Satguru, He gave the Naam Daan initiation to Baba Ram Singh Ji Who was to be come His perfect Gurumukh disciple.

Srigandhan

A variety of sandalwood tree particularly potent with the scent of sandalwood

Sukhasana

Yogic sitting pose where one leg lays atop of the other; the ‘half-lotus’ pose

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also Nirat (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (Surat) to the Sound Current (Shabd)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the Nirat's (power of seeing) absorption in the Inner Light

Surdas Ji

Sant; (? - ?); A self-inflicted blind sannyasi devotee of Krishna who had reached Sahasdal Kamal within when he was initiated into Sant Mat by Sant Nabhadas Ji; noted as a great poet

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the Sar Bachan; Guru of Jaimal Singh Ji Maharaj

Swati Nakshatra

One of the twenty-seven moon houses (Nakshatras); appears when the moon travels through Libra, thus occuring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the Swati Nakshatra phenomena: From the earliest chaukriyugas, four Dhuns originated from the Lord of the Second Spiritual Region, Omkar, creating the four-petaled lotus. With each Dhun, Lord Brahma created a Vedic text for a total of four Vedic texts, each represented by one of the four Dhuns, or Sound Currents. Ancient rishis and munis from prior Sat Yugas and

Treta Yugas made a study of these Vedic expressions and disseminated their teachings to humanity through these ages. Though some of these ancient rishis and munis acquired status and mystic powers exceeding those of Brahma, Vishnu, and Shiva, none were ever able to ascend beyond the level of Brahm. The story of Swati Nakshatra and its strange, mystical powers stems from these Vedic texts. This story has often been used by the Sants of Sant Mat, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the Shabd Dhun and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the Swati Nakshatra rains, but it is unknown as to whether the phenomena occur outside of India.]

Sweth Sunn

Lit. "White Void"; situated above Sahasdal Kamal and below the lower part of Trikuti; region Kal went to after instructing Maya to create the three lower worlds; also called Set Sunn

Tamogun

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of Lord Shiva; one of the three gunas with satogun and rajogun; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Tantra

Lit. "Loom, warp, weave", or often simply "Treatise or exposition", and hence, by extension "Principle, continuum, system, doctrine, theory"; "Tantrism, or tantric religion" refers only to the traditions which are based on the tantras, samhitas, and agamas; more broadly, Tantra refers to a broad range of religious traditions with a "magical" or "occult" orientation

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also, tapasyaa

Treta Yuga

"Silver Age", the second of the four-yuga cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Trikuti

Lit. "Three Mountains"; (Mer, Sumer, and Kailesh); home of the gods; lower part situated at top of the Astral and upper part constitutes the first region of the Causal Plane

Triloki

Lit. "Three worlds"; the lower three worlds of Pind, And, and Brahmand (physical, astral, and causal)

Tulsi Das

Hindu Saint; (1511-1623); in the lineage of Ramananda; member of the Bhakti movement; author of Awadhi language version of the Ramayana

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; Guru of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "Ghat Ramayana"

Uttar Pradesh

State in India; most populist state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaid

An Ayurvedic physician

Vaikuntha

Celestial heaven that is the home of Vishnu; situated at mount Meru

Vairag Pralay

Dissolution of the lower Creation that occurs up to the region of Brahm after fourteen Jal Pralays; also Bairaag Pralay

Valmiki

Maharishi; (est. 1st century BC); originally a dacoit; meditated for 10,000 years covered by a termite nest; author of the Ramayana in Sanskrit; reincarnated as Tulsi Das

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Varnatmak Naam

Descriptive name; spoken and written names like mantras, the words given for Simran

Vashisht

One of the Saptarishis; spiritual teacher of Rama; author of Yoga Vashishtha, as well as Agni Purana and Vishnu Purana

Vedanta

One of the six orthodox (āstika) schools of Indian philosophy; represents the divergent philosophical views that developed on the basis of a common textual connection that is called the Prasthanatrayi, a collective term for the Principal Upanishads, the Brahma Sutras, and the Bhagavad Gita; of more than ten schools of Vedanta identified by scholars, three schools viz.

Advaita (nondualism), Vishishtadvaita (qualified non-dualism), and Dvaita (dualism) are the best known

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called śruti ("what is heard") literature, distinguishing them from other religious texts, which are called smṛti ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the Mahabharata, their creation is credited to Brahma; the Vedic hymns themselves assert that they were skillfully created by Rishis (sages); there are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda; each being subclassified into four major text types: the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the Brahmanas (commentaries on rituals, ceremonies, and sacrifices), and the Upanishads (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the Upasanas (worship)

Vireh

Condition of feeling the pangs of separation from one's beloved

Vishnu

Hindu god; one of the Hindu Trinity with Brahma and Shiva; "Sustainer, Preserver" of lower three worlds; Kal in his aspect as preserver

Vishoba Kechar

Disciple of Guru Jnanadev; beggar-Saint; Guru of Namdev

Vithal

Hindu god; also known as Panduranga, Vithoba; considered a manifestation of Vishnu or Krishna

Vivek

Discrimination, power of discernment; one of the four Sadhana Chatushtaya (qualities needed for spiritual discipleship): discrimination between ephemeral and permanent (Nitya and Anitya), real and unreal (Sat and Asat), self and non-self (Atma and Anatma), pleasure and bliss (Ananda); also, vivek buddhi

Wazira

Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called "Moni Wazira"

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yaaksha

A usually benevolent nature spirit or fairy, caretakers of the earth and forests; found in Hindu, Jain, and Buddhist literature; generally considered benevolent, but sometimes are associated with ghosts or demonic rakshasas

Yogi

An ascetic who has reached Sahasdal Kamal on the inner astral plane; generically, a practitioner of yoga

Yuga

One of the four Ages of Hindu cosmology (Sat, Dwapar, Treta, Kali) that constitutes one cycle of a Mahayuga

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

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16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan